

THE
FAITH, DOCTRINE,
AND RELIGION, PROFESSED,
AND PROTECTED IN THE
REALME OF ENGLAND, AND
Dominions of the same.

Expressed in thirty nine Articles, concordably
agreed vpon by the reuerend Bishops, and Clergie of this King-
dome, at two seuerall meetings, or Conuocations of theirs,
in the yeeres of our Lord, 1562. and 1604.

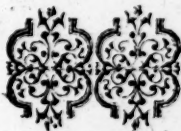
THE SAID ARTICLES ANALISED INTO
Propositions, and the Propositions proued to be agreeable both
to the written word of God, and to the constant Con-
fessions of all the neighbour Chu-
ristianly Reformed.

THE ADVERSARIES ALSO OF NOTE, AND NAME
which from the Apostles daies, and Primitiue Church hitherto, haue
crossed, or contradicted the said Articles in generall, or any par-
ticle, or proposition arising from any of them in particular, hereby
are discovered, laid open, and so confuted.

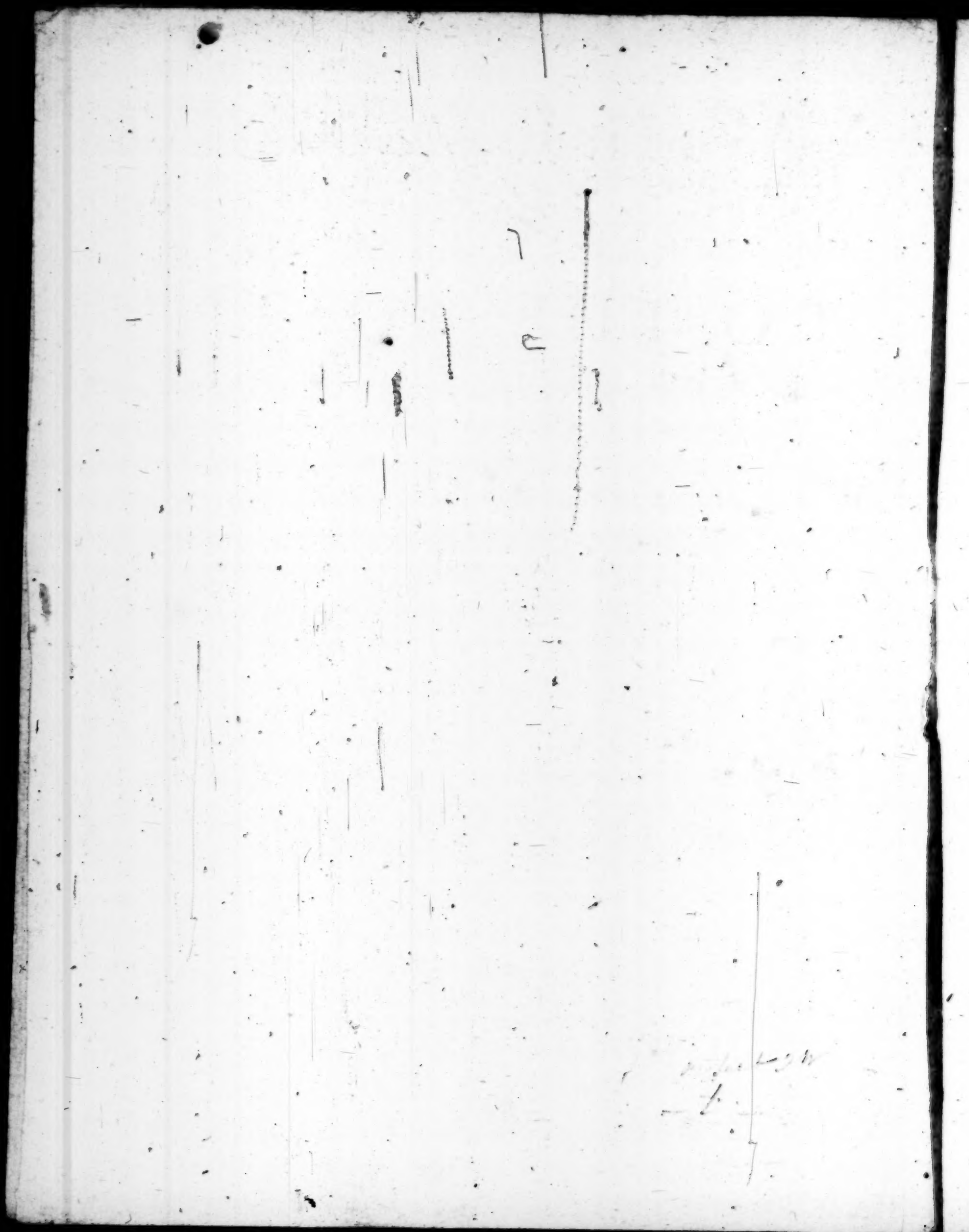
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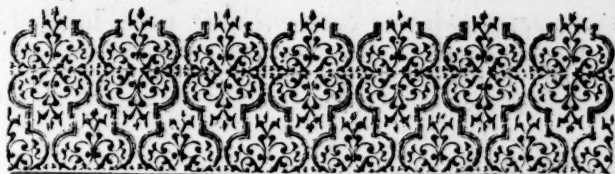
ROM. 16 vers. 17.

*I beseech you Brethren, Marke them diligently, which cause divisions, and offences, contrarie to
the doctrine which yee haue receiued, and auoide them.*



LONDON,
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1621. *ad*





TO THE MOST REVEREND FATHER

in God, and his Right Honourable

good Lord RICHARD, by the Diuine proui-

dence Archb. of Canterburie, and Primate of

England; and Counsellour to the most High, and

Mighty Prince, JAMES, King of Great

Brittaine, France, and Ireland.



MOST Reuerend Father in God, there is no one thing in this world that of men truly zealous, and Christian in these latter daies of the world with greater earnestnesse hath bin desired, then that by a ioynt, and common consent of all the Churches rightly, and according to the Canons of the sacred Scriptures, reformed, there might be a draught made, and divulged, containing, and expressing the summe, and substance of that religion, which they doe all both concordably teach, and vniformely maintaine.

That holy man (of happie remembrance) D. *Cranmer* (who sometime enioyed that roome in our Church, which your Grace now worthily possesseth) in the daies of that most godly yong Prince, *King Edward the sixt*, employed a great part of his time, and studie for the effecting of that worke; and imparted his thoughts with the most principall persons, and of

*Archb.
Cranmer.*

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rarest note in those daies for their wisdom, pietie, and credit among the people of God throughout Christendome. M. Calum, vnderstanding of his intent, addressed his letters vnto the said Archbishop, and offered his seruice, saying that, might his labours stand the Church in steed, *Ne decem quidem maria*, it would not grieve him to saile ouer tenne Seas to such a purpose.

Vnitie of doctrine in all Churches reformed.

2. But this prooning a worke of much difficultie, if not altogether vnpossible in manseyes, especially in those daies, to be brought about, the next course, and resolution was, that euery Kingdome, and free state, or principallitie, which had abandoned the superstitious, and Antichristian Religion of the Church of Rome, and embraced the Gospell of Christ should divulge a Brieve of that religion, which among themselves was taught, and beleueed, and whereby through the mercie of God in Christ, they did hope to be saued. Which to God his great glorie, and the singular benefit, and comfort of all Churches, both present, and to come (as the extant Harmony of all their confessions doth most sweetly record) with no great labour was notably performed.

^a *Ab initio reformationis ardebat amor veritatis omnes Politici Ecclesiastici, plebei, lexler, de diutur. belli Euchar. p. 49.*
Vnitie of doctrine in the Church of Eng. in K. Ed. 6. his daies.

This worke of theirs tolde the Churches in those daies, and doth vs, and will enforme our posteritie, that not only in euery particular State, and Kingdome, but also throughout Christendome, where the Gospell was entertained, the Primitiue, and Apostolicall daies of the Church were againe restored. For the multitudes of them that did beleuee (I speake both ioyntly of all, and seuerally of each reformed people, not of euery particular person, fantastique, False-apostles, and peruerse teachers, or professors in any Church; who were not wanting euen in the Apostles daies) touching the maine, and fundamentall points of true religion, were then of one heart, and of one soule, and did thinke, and speake one thing, and liue in peace ^a.

3. The said Archbishop (for vnto whom better, after God, and the King can we ascribe the glorie of this worthy act? hee wrought this Vnitie, and Vniformitie of doctrine in this kingdome, in the Halcyon daies of our English *Iosias*, K. *Edward* the sixt of that name: and the same doctrine, so by his meanes established

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established in the time of peace (a notable worke of peace) like a manly, hæroicall, and heauenly Captaine, vnder our Generall, Iesus Christ, he resolutely, euen with his heart blood, and in the fierie torments, afterwards confirmed in the dayes of persecution.

A certaine learned man, (speaking of the Religion heere then professed, and writing vnto the Lords of our late Queenes Counsell) doth say, he (meaning the Papist his aduersary, who charged our Church with discord, and disagreements about matters of religion.) He ought (saith he) if he had bin able, to haue brought out the publike Confession, and Articles of faith, agreed in K. Edwards time, and haue shewed any in England, that professing the Gospell, dissenteth from the same. So esteemed hee (and with him many thousands of learned, and iudicious men) of the doctrine then ratified by authority, and professed in this kingdome.

But those dayes of our Churches peace continued not long (through our vnthankfulnesse, and sinnes) neither on the other side was our persecution permanent (through the goodness of God,) though for the time exceeding vehement, and violent. For *mibecula fuit, & cito transijt*, It vanished away quickly, as do many raging stormes euen vpon the suddaine: yet not through the power of Gunpowder, and treasons, but through the force of ardent praiers vnto the Almighty. For *arma, ecclesia preces*.

4. Wee finde that M. Latimer (that sacred, and reuerend Father) addicted himselfe very seriously in those daies vnto the exercise of prayer; and his principall, and most vsuall prayers were first, for himselfe, next for the afflicted Church of England, and lastly for Lady Elizabeth, the deceased K. Edwards, and Q. Maries sister.

For himselfe he prayed, that as God had made him a minister, and Preacher, of his truth: so he might constantly beare witnes vnto the same, and haue the grace and power to maintain it in the face of the world, euen till the houre of his death. For the Church of England hee prayed, that God would be pleased once againe, to restore the free preaching of the Gos-

An. 1552.

K. Edward
6.

Q. Mary.

The praiers
of the persecuted
Saints
for the reducing
of true religion
into the realme.

F. Latimer.

pell to this Realme (and this withall possible feruency of Spirit, he craued at the hands of God). And for Lady Elizabeth, that hee would preserue, and make her a comfort to his then comfortlesse people in England. And the Almighty, and our heavenly Father both heard, and granted, all, and euery of his petitions.

B. Parkhurst.

M^r. Gualter (that learned, painfull, and excellent Diuine at Tigure, dedicating his holy, and Christian Comments vpon the lesser Prophets vnto D. Parkhurst, Bishop of Norwich (who in the dayes of the forementioned. Q. Mary, voluntarily had exiled himselfe so farre as Switzerland, for his preseruati- on, if it might be, vnto better times) saith of the said Parkhurst, that when belied in Tigure, Lady Elizabeth was euer in his mouth: her Faith, her wisdom, her magnanimous spirit, her virgineous and chaste behauiour hee would euer celebrate with high words, and commendations, and that God would guard, and safeguard her person for the good of his people, was his dayly prayer: yea (saith the same Gualter) *orabant idem tecum pij omnes*, it was not your prayer onely, but all Gods people so prayed besides. And their prayers were not made in vaine. For both Queene Mary liued not long; and Lady Elizabeth was placed in the royall throne; superstition was expulsed, and true religion againe, to the singular comfort, and multiplication of Gods people in this kingdome, very solemnely restored.

Q. Elizabeth.

True doctrine restored, an. 1548. & an vniformity of the same established, and published, an. 1562.

5. Notwithstanding an Vniformity of doctrine to be taught, embraced, and professed, by authority of the Prince, and State, was not published till certaine yeares after the Queenes attaining the kingly diademe; but then Articles of religion, to the number of thirty nine, drawne yet three yeares afore, were commended to the consideration, and perusall of the whole Clergie of both Prouinces, in an orderly, and lawfull assembly, or Convocation of theirs at London; and by a secrete, and vnanimous readines, thereupon by them allowed. This was effected in the yeare of our Lord 1562. (the same yeare that the mercilesse massacre at Vassley in France was committed by the Duke of Guize; and the same very time also that all the Protestants

An. 1562.

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stants in that countrey of France, for holding and professing the same doctrine, were sentenced vnto death, and destruction by the Parliament at Paris: after which their condemnation ensued those horrible, and more then sauage murders, and slaughters of the Religious, and onely for this Religion, at Carascone, at Tholouse, Amiens, Towres, Sens, Agen, Aurane, and many other cities, townes, and villages through out France.)

A principall contriuer of this Vniiformity in religion, and thereby Vnity among vs, was another Predecessour of your *Arch. Parker.* Graces, euen D. *Parker* the first Archbilhop of Canterbury in the said Queenes dayes.

Here vpon Beza from Geneva, *Doctrina puritas viget in Anglia, Pure & sincere*, religion flourisheth in England; Zanchius, from Strasborough, *Per hanc reginam factam*, by her (meaning Q. Elizabeths) comming to the Crowne, God againe hath restored his doctrine, and true worship; and Daneus, The whole compasse of the world hath neuer seene any thing more blessed, nor more to be wished then is her gouernment.

So now againe flourished those Apostolicall times (as I may say) of vnity, and Vniiformity of doctrine in our Church. For then were there no contentions, nor dissentions, nor thorny, and pricking disputations among vs about questions of religion, *tantum res nobis fuit cum satellitibus quibusdam Pontificijs* (as Bishop *Jewell* said) wee then skirmished onely with the Papists. As it was at the building of *Salomons* temple: so was it with vs then. Wee set vpon the building of Gods house (which is his Church) without deane, without noyse, and stirres. The aduersaries without, heard vs, and heard of our doings abroad by the pens of the learned *Jewel*, *Nowel*, *Cassehill*, and such other Architects of ours; to our selues wee were comely as Ierusalem; to our enemies, terrible as an armie of Banners.

6. Also what afore, viz, an. 62. they had agreed vpon, the same at another Assembly at London, an. 71. and the 13. of Q. Elizabeth, according to an Act of Parliament then made, the said Clergie of England (the Archbishops and Bishops first
beginning,

Subscription
required vnto
the Booke of
Art. an. 1571.

The Preface.

An. 1572. beginning, and giving the example) by their severall subscriptions with their owne hands, most readily did approue.

**Bartholomæus
flet quia
gallus occu-
bat atlas.*

Howbeit in the yeare next ensuing, *sciz. an. 72.* (a yeare many wayes memorable, especially for the great, and generall Massacre of aboute an hundred thousand Protestants in France chiefly in Paris, and the country thereabout adioyning, begun on S. Bartholomewes Ecue *, for Pope *Gregories* excommunicating of *Q. Elizabeth*, for defending this doctrine, and religion, which here we speake of; and thirdly for the erecting of priuate Presbyteries now first in England) diuers of the inferior ministers in, and about London, and else where in this kingdom, not a little disturbed the quiet of our state, and peace, some of them by vntimely, and inconsiderate Admonitions, pamphlets, and Libels; others by obstinate refusing to subscribe, as both Lawe did enioyne, and their Fathers in Christ, and superiors afore them had done. But these men speedily both by learning were answered, and by authority censured, suspended, or deprived.

Vnity of doctrine still continued.

7. And yet not one of these Recusants, and so not one of Englands Clergie, either now, or afore did euer oppugne the receiued, publike, and Catholike doctrine of our Church, but most willingly approued, and applauded the same, as the truth of God.

For euen the admonitioners themselues (which saide that they did striue for true Religion; and wished the Parliament euen with perfect hatred to detest the Church of England, whereof notwithstanding they were members) euen they doe say how they (meaning the Bishops, and their partakers) they hold the substance of religion with vs, and wee with them. And againe. Wee (all of vs) confesse one Christ. And their Champion doth acknowledge, that her maiestie hath deliuered vs from the spirituall Egypt of Popery.

So that for doctrine (I meane still for the maine points of doctrine) there was now a sweete, and blessed concord among vs: which Vnity continued al that holy, and Reuerend Fathers, I meane Archbishop *Parkers* time, which was till the 17. yeare of *Q. Elizabeth*.

8. After

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8. After him succeeded in the said Archiepiscopall chaire B. *Grindall*, a right famous, and worthy Prelate; and for religion so sound, as in K. *Edwards* daies (had the Prince liued a while longer) he had beene promoted vnto the Bishopricke of London, vpon the translation of B. *Ridley* vnto Durham (for these things had the State then in purpose.) But God otherwise had decreed for their aduancements, as that the one of them should passe through the fire vnto the kingdome of heauen; and the other escape the dangers of many stormes, and waters before he came vnto any preferment at all. And so accordingly *Ridley* was burned, and *Grindall* banished, and both of them deprivied either of life, or living, or both, and that for one, and the same cause, and doctrine, which they had preached, and we professe.

Archbish.
Grindall.

But the tempest being ouerblown, and Q. *Elizabeth* (her selfe hauing likewise escaped the bloody hands of her cruell enemies, yea and Gunpowder traines, and Treasons too, in most barbarous manner laid to haue blown vp her Saint-like, and sanctified Body, and Soule, into the heauens; and all for her constant fauouring, and embracing this very doctrine) her Maiestie (not forgetfull what he had endured for the cause of Christ, and his Church) aduanced this zealous Confessour, and tried Souldier, vnto the See first of London (afore designed him;) next of Yorke, and lastly of Canterburie.

The care of this Archbishop was great to further the glory of God, but, through the enuy and malice of his ill willers, his power was but small; his place high, but himselfe made lowe, through some disgraces, by his potent aduersaries: which hee meekely, and patiently endured till his dying day.

9. During the time of this mans troubles, among other, two things especially deserue obseruation: One is, the flocking of Iesuits into the kingdome (who afore then neuer came among vs) the other is the insolency, and boldnes of our home faction.

The fadious
encreate, and
roue con-
fident.

The Iesuits indicted Councils; summoned Synodes; enacted and reuerfed orders, and exercised Papall iurisdiction among vs, we not weeting, nor so much as dreaming of any such matter.

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The Brethren (for so did they now stile themselves) in their Churches and charges would neither pray, nor say seruice, nor Baptize, nor celebrate the L. Supper; nor Marry, nor Bury, nor doe any other Ecclesiasticall duty according to the Law, but after their owne deuising. And abroad (as if they had bin acquainted with the Iesuiticall proceedings; or the Iesuits with their practises) they had their meetings both classicall, and Synodically; they set downe decrees, reuerfed orders, elected Ministers, exacted Subscriptions, and executed the censures of suspension, and excommunication where they thought good.

The Iesuits had for their provincially first *Robert Parsons*, alias *Cowbuck*, then *Welfon*, and lastly *Garnet* (which *Garnet* continued in that office till the yeare 1605. when he was apprehended, and for most horrible and hellish treasons, as an arrant Traitor put to death in Pauls Churchyard the same yeare. And the Brethren had their (I know not what) chiefe men. All of these residing in, and about London; and in speciall fauour both with the Gentiles, and vulgar people of their seuerall factions: and so continued multiplying their number, and growing strong, euen head-strong in boldnesse, and schisme till the dying day of this most graue, and reuerend Archbishop, which was in the moneth of Iuly. 1583.

10. Some foure moneths afore whose death the said Brethren, at a certaine Assembly of their owne appointing, among other things (as I finde) decreed, that if Subscription vnto the booke of Articles of Religion (afore mentioned, and still meant) should againe be vrged, the said Brethren might subscribe thereunto according to the Statute. Which declareth that what diuersitie, and disagreement soeuer was about other matters, yet abode there still a blessed Vnitie among vs touching the foundation of Christian Religion. And this was in 25. yeare of *Q. Elizabeth*.

11. Next vnto him *D. Whitegift*, then Bishop of Worcester (a man deseruedly vnto that dignitie promoted and for his manifold paines in writing, teaching, and defending the truth; his wisdom in gouerning; and his well demeaning of himselfe euery way, worthy the double honour which hee did enioy,

Vnitie of doctrine still holdeth among vs.
An. 1583.

*Archbish.
Whitegift.*

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enjoy, or the State could aduance him vnto) from thence was translated vnto the See of Canterbury.

No sooner was he confirmed in his office, but (observing both the open and intolerable contempt in many places of all Church orders by authoritie prescribed; and hearing both of many secret conuenticles, and vnlawfull assemblies in his Prouince; and of the tumults, and garboiles abroad, and euen at his very admission vnto his charge, raised in Scotland, and that for the selfe same cause, which by the Brethren here in England was maintained, and foreseeing the dangers, and troubles likely to ensue (for which he should giue an account, if in time he sought not means to preuent them) hee thought it his bounden dutie (for the preservation of vnitie, and puritie, in religion, the preuenting of further schisme, and the discovery of mens inclinations either vnto peace, or faction) that all, and euery Minister Ecclesiasticall (hauing cure of soules within the Prouince of Canterbury) vnder his owne hand, and by Subscription, should testifie his consent both vnto the points of religion in the Conuocation, *Ann. 62.* approoued, and likewise vnto other Articles, necessary for concord sake of all, and euery man, Minister especially to be acknowledged: and accordingly, by due course of Law called then thereunto. Which was done the very first yeare of his remoouement, and of her Maiestie the 26.

Subscription
the second
time called
for.

This of the brethren was tearmed the woefull yeare of subscription, but that they should so doe there was no cause, vnlesse they are grieued that factious spirits, and malecontented Ministers, and Preachers were discouered, and their erroneous, and schismaticall opinions brought into light. And surely neuer was their subscription hitherto by authoritie vrged in this land, but diuers new fancies (held yet for truthes, not to bee doubted of, among the brethren) were thereby detected, for Gods people to auoid as monsters, neither hath our Church lost, by imposing, nor the aduersaries gained at the long runne, by refusing Subscription.

An. 1584.

12. In the yeeres 71, and 72. when subscription first was required, the whole land will witnesse, that many, and sundrie

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How basely
the Brethren
conceiue of
the doctrine
by the Bishops
agreed vpon,
and establi-
shed by the
Prince.

bookes (as well in Latine, as English) then, and afterward flew abroad. In which we read how then, and in those daies. The truth of God did in a manner but peepe out (as it were) at the screene, that *Crammer, Parker, Grindall*, and all the other Martyrs, preachers, and learned men (which first in our age brought the light of the Gospell into this realme,) did see a little, and had a glimpse of the truth, but ouersaw many things, which in these daies of the Sunshine of the Gospell, men of meaner gifts doe see, and yet may not vtter them without great danger of the Lawes (through the iniquitie of the times,) though the said things now seene be comprised in the booke of God, and also be a part of the Gospell, yea the very Gospell it selfe (so true are they,) and of such importance, as if euery haire of our heads were a life (say the Brethren,) we ought to afford them in defence of these matters, the Articles of Religion penned, and agreed vpon by the Bishops, and Clergie, and ratified by the Prince, and Parliament, in comparison of these things now reuealed, and newly come to light, are but Childish, and toies.

Thus write they (as your Grace best knoweth, and I would haue quoted the places where they may be read, had I either not written vnto your selfe, or did write vnto a man vnaquainted with their bookes.) And had they here stayed, there words had bin able (without the more grace of God) to haue mooued the Parliament, & all the people of this land (as they haue preuailed but too much alreadie with their too credulous fauorites) to thinke our Church, for all the reformation wrought, and Vniiformitie in doctrine established, to be much awrie, and farre from the truth it should professe. But setting downe (as they haue done) and publishing both what the truth is, which now breaketh out, and offereth it selfe by their ministerie to the view of the whole world (which afore did but peepe out at the Screene,) and what the things be, which they of meane gifts doe see, and our Fathers, the Martyrs, Bishops, and Preachers, both in King *Edwards* daies, and afterwards (knowne) and acknowledged to be men of excellent parts) either did not see at all, or Quersee: and what likewise
the

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the points of doctrine newly now reuealed, their *eternum Evangelium* (which without great danger may not be preached in England, no more then the doctrine, and Articles of the Church of England may be preached at Rome; and for defence whereof they ought to afford euen their very liues, were they so many as the haire of euery of their heads) is, and be, they demonstrate themselues to be most childishly vaine, and idle in their imaginations (which they take yet to be illuminations of the spirit.)

13. For all their doings, and discourses (to say the best of them) are but to erect anewe (which they tearme a true) ministry; and their Discipline among vs.

*The vncooth
doctrine of
the factious
Brethren.*

Themselues doe say, The controuersie betwixt them, and vs, is not as (the Bishops, and their welwillers) they would beare the world in hand, for a Cap, a Tippet, or a Surplese, but for greater matters, concerning a true ministry, and regiment of the Church, according to the word: the one whereof, that is a true ministry they shall neuer haue, till Archbishops, and Bishops be put downe, and all ministers made equall: the other also will neuer be brought to passe, till Kings & Queenes doe subiect themselues vnto the Church, and submitte their scepters, and throw downe their Crownes before the Church, and lick vp the dust of the feet of the Church; and willingly abide the censures of the Church, that is, of the Presbytery. For, as the Church is subiect vnto the ciuill magistrate in respect of his ciuill authority: so must the magistrate, the King and Queene, subiect themselues, and bee obedient to the iust, and lawfull authority of the Church. The ciuill magistrate is none officer at all of the Church. For Church officers bee *non Magnates, aut Terrarcha*, not gracious, or honorable Lords, but Ministers of the Church. The Presbytery is the Church: and euery Congregation, or Church, should and must in it haue a Presbytery.

This is the Light, which indeede the Martyrs neuer sawe; the Religion, which our Brethren strue for; the Truth, which they may not preach; not Childish doctrine, like the Bishops Articles, but the wise Gospell; the maine, and materiall points

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of religion, now in the dayes last of all (yea after the eight Thorowe breaking of H.N. his *Euangelium regni*) renewed, and for furtherance whereof they are to lend, and spend euen all their liues, if occasion be ministred.

14. Strange, and strong delusions: First to take these and other such assertions for Truths, and heavenly mysteries, which are but the fancies of troubled braines, not grounded, nor truly gathered from Gods word.

Next, to teach one another, and all their fauourers, how they should bee as ready, and prepared euen for these matters, to giue ouer their linings, and to giue their liues (were they as many as the haire of (all) their heads as *Crammer*, *Ridley*, *Latimer* did; and *Parker*, *Grundall*, and all other Preachers would, and euery Christian man, and woman, should (if they bee called thereunto) for the Apostolicall, and Catholique doctrine of our Church, which all Gods people doe knowe, and the Brethren themselues (as afore hath bin noted) doe confesse, is originally from God, and his written word.

These, and many moe (too many heere to be recapitulate) such phantasies of theirs, or phrensies rather, this first subscription brought first to light (and yet happy had it bin for Gods Church, and people, they had neuer bin broached.)

15. Semblably the next subscription called for by the last Archb. your L. predecessor, an. * 4. discovered euen the very thoughts, and desires of those (Brethren before, but now stiled) faithfull Brethren, which haue, and doe seeke for the Discipline, and reformation of the Church.

Of the second
Subscription
vrged. an. 84.

Many Treatises afore, but now, and diuers yeares ensuing they fiewe about, and abroad like Atomies; and by them the same things which afore, but in a differing sort, and in other words, they publish.

For touching Church officers, they name who, and how many sorts they be of them, viz. Doctors, Pastors, Gouernors, Deacons, and Widdowes, no moe, no fewer.

They say, Euery Church must be furnished with a Teacher, and a Pastor, as with two Eies; with Elders, as with Feete; with Deacons, as with Hands. Euery Congregation must haue Eies, Hands,

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Hands, and Feete, and yet neither all, nor at all any Congregation is to haue an Head, answerable to those Feete, Hands, and Eies.

The doctor, by their doctrine, must bee a distinct minister from the pastor, and onely teach true doctrine, and neither exhort, nor apply his doctrine according to the times, and his auditory, nor minister the Sacraments. For these things the pastor is to performe. Which pastor also, whensoever he administreth the Sacraments, must necessarily make a sermon, or els he committeth Sacriledge.

And concerning discipline, by their doctrine, every Congregation must haue absolute authority, to admonish, to censure, to excommunicate, and to anathematize all offending persons, yea euen Kings, and Princes, if they be of the Congregation. And no Prince but must bee of some parish, and vnder one Presbytery or other alwayes. Where this power is not, in their iudgements, one of the tokens of a true Church, is wanting. For this Discipline with them is a Marke of the Church, and numbred among the Articles of their Faith.

16. This (say they) is the great cause, the holy cause, which they will neuer leaue suing for, though they should bee a thousand Parliaments in their daies, vntill either they obtaine it, or bring the Lord in vengeance, and blood against the State, and the whole land, for repelling the same. The Discipline is Gods holy yoke, Gods sceptre; the kingdome and throne of Christ.

The Brethrens
diuine conceits
of their
Discipline.

Our controuersie (say they) whether Iesus Christ shall bee King, or no. Againe, the end of all our trauaile is to build vp the wallies of Ierusalem, and to set vp the Throne of Iesus Christ, our heavenly King, in the middes thereof; the aduancing whereof is a testimony vnto vs that wee shall haue part in that glory, which shall be reuealed hereafter.

So learne we now from their said bookes, learned and demonstratiue discourses (which the Fathers, and our forefathers neuer sawe, nor had learned) both that their Discipline established, and exercised is a visible marke of a true Church; and to desire the aduancement of the same, an inuisible token of an elect childe of God: so as neither is that a Church, at least

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least no true Church, where their Discipline is not; neither they but titular Christians, no true Christians indeede, which eyther sigh, or seeke not to haue it established, and Presbyteries in euery parish to be aduanced.

The Br. reneue
and continue
their base
conceits of
the publike
Art. of in our
religion, com-
paris of their
new Go pel.

17. The Articles of our religion (concluded vpon by the reuerend Clergie of our Church) with these learned, and all seeing Brethren, are but the Bishops decrees, the Articles of the Conuocation house; and reueale some little truth: but these wise Brethren (so faithfull haue they bin betweene God, and his Church) they haue not failed to shewe vs the whole counsaile of God.

And yet these faithfull Brethren, eyther through forgetfulness, or frailty, or (which I rather thinke) forced thereunto by the power of truth, doe plainly confesse, that those very decrees of our Bishops, and Articles of the conuocation house, euen that litle, litle part of the Gospel, which the said Bishops, and Martyrs brought to light, and hath enlightned the whole realme, contayneth the very fundamentall points of Christianity.

Whereof I still gather that had their newly reuealed, reamed learned Discourses, & Doctrines touching Discipline, and their Presbyteries (howsoeuer with goodly, & glorious titles, to rauish poore hearts with the desire thereof, brandished, and set out) neuer bin diuulged, or preached, we may bee saued, but without knowing and beleeuing, the Articles or doctrine of our Church (which yet is not ours, but Gods) there is no saluation ordinarily to be looked for, of any man: so true, & of such necessitie, is this, so impertinent, and vneedefull the other.

18. *Octogesima octauus mirabilis annus*: it was prophecied to be a wonderfull yeare long afore it came, and will neuer bee forgotten now it is past.

An. 1588.

Q. Elizabeth
opposeth her
authority a-
gainst the Br.
their bookes,
and writings.

Among the things for which the yeare 88. is famous, one and not of least regard, is, that afore it expired, these bookes of the brethren, by a Proclamation from Q. Elizabeth, were denounced Schismaticall, and seditious; and the doctrine in them contained, erroneous, tending to perswade, and bring in a monstrous, and apparent dangerous Innouation within her dominions,

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dominions, and countries; and to make a change, euen a dangerous change of the forme of doctrine then in vse. And therefore the said bookes were commanded to be brought in, and deliuered into the hands of authoritie; and speciall charge giuen that no moe of that nature should come abroad, or bee printed.

Whereby (so much as in that blessed Queene, whose name with eternall honour shall be recorded) these new fancies of the brethren were hissed, and exploded out of this Christian kingdome; and the articles, or publike doctrine of our Church, confirmed, countenanced, and by the royall prerogative of that peerlesse Prince, more strongly ratified, and commended to her awefull and good subiects then afore.

19. The zeale of learned, and godly men hereupon was inflamed, and their courage so encreased, as whereas afore this time but one or two, or a very few (the first whereof was your L. immediate Predecessor, whose memorie be alwaies honourable among the Saints) did encounter the Brethren and oppugned their fancies: now an Armie of most valourous, and resolute Champions, and Challengers rose vp, which then, and diuers yeares ensuing (among whom as your Grace was the first in time which gaue the onset: so are you to be reckoned with the first, and best for zeale, wisdom, and learning) did conflict with these Brethren, defended the Prelacie, stood for the Prince, and State, put the new Doctors to the foile, prostrigated the Elders, set vpon the Presbyterie: and so battered the new Discipline, as hitherto they could neuer, nor hereafter shall euer fortifie, and repaire the decays thereof.

Most learned
and worthy
men set themselves
against
the Br. and
the Presbyter-
ian discipline.

20. Notwithstanding what the brethren wanted in strength, and learning they had in wilynes, and though they lost much one way in the generall, and maine point of their discipline, yet recovered they not a litle aduantage another way, by an odde, and a new deuise of theirs, in a speciall article of their classieall instructions.

A Stratagem
of the Br.

For while these Worthies of our Church were employing their engines, & forces partly in defending the present government Ecclesiasticall, partly in assaulting the Presbyterie and



new

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An. 1595.

new Discipline, euen at that very instant the Brethren (knowing themselves too weake either to ouerthrow our holds, and that which wee hold, or to maintaine their owne) they abandoned quite the Bulwarkes which they had raised, and gaue out were impregnable, suffering vs to beate them downe, without any, or very small resistance: and yet not carelesse of their affaires left not the warres for all that, but from an odde corner, and after a new fashion, which we little thought of (such was their cunning) set vpon vs a fresh againe, by dispersing in printed bookes (which for tenne yeares space before they had bin in hammering among themselves to make them complete) their Sabbath speculations, and Presbyterian (that is more then either Kingly, or Popely) directions for the obseruation of the Lords day.

This Stratageme of theirs was not obserued then, neither I feare me is regarded as it should be yet: and yet did, and since hath, and doubtlesse in time to come, if it be not timely seene vnto, with vnfound opinions, and paradoxes will so poyson many, as the whole Church, and Common-weale will finde the danger, and inconuenience of them (so plausible are they to men either popularly religious or preposterously, and iniudiciously zealous.)

Certaine
fruits, and
effects of the
Sabb. doctrine
published by
consent of the
Brethren.

21. In this their sallie (as I said before) they set not vpon the Bishops and their calling, their Chancelars, &c. (as Popish, and Antichristian) they let them alone, seeing and knowing they are too well backt for them to subuert: but (which are of great, all; and almost of the same antiquitie with Bishops diuers of them, and I had almost said as necessarie) they ruinate, and at one blowe beate downe all times, and daies by iust authoritie destined to religious, and holy vses, besides the Lords day, saying plainly, and in peremptorie words that the Church hath none authoritie, ordinarily, or from yeare to yeare perpetually to sanctifie any other day to those vses but only the Lords day.

They build not Presbyteries expressedly (though vnder hand, if it be well-marked, they doe erect them in their exercises of the Sabbath: but they set vp a new Idoll, their Saint Sabbath

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Sabbath (earst in the daies of Popish blindnesse S. Sunday) in the middes, and minds of Gods people.

By the former they haue opened not a gap, but a wide gate vnto all licentiousnesse, libertie, and prophanesse on the Holy daies (which is readily, and greedily apprehended of all sorts of people euery where, especially of their favorites) to the high dishonour of God, decay of deuotion, hinderance of Christian knowledge and wisdom in all sorts, especially in the vulgar multitude, and poore seruants, aduantage of the common enemies, and grosse contempt of the necessarie, and laudable orders of our Church. By the latter they haue introduced anew, & more then either Iewish, or Popish superstition into the land, to no small blemish of our Christian profession, and scandall of the true seruants of God, and therewith doctrine most erroneous, dangerous, and Antichristian.

22. Their doctrine summarily may be reduced vnto these two heads, whereof the one is, that the Lords day (euen as the old Sabbath was of the Iewes) must necessarily bee kept, and solemnized of all, and euery Christian, vnder the paine of eternal condemnation both of bodie, and soule.

The summe
of the Sab.
doctrine broa-
ched by the
Brethren.

The other, that vnder the same penaltie it must bee kept from the highest to the lowest, both of King, and people, in sort, and manner as these Brethren among themselves, haue deuised, decreed, and prescribed.

The former of these is like that of the false Apostles, which came from Iudea vnto Antioch, and taught the Brethren, that vnlesse they were Circumcised after the manner of *Moses*, they could not be saued. Whom the Apostles, *Paul* and *Barnabas* first, and afterwards *Peter*, *James*, and the rest at Ierusalem both zealously did resist, and in their first Synod, or conuocation powerfully suppress.

The latter, as bad as that, hath bin the mother of many hereticall assertions, and horrible conclusions.

I haue read (and many there be alius which will iustifie it,) how it was preached in a Mercate towne in Oxfordshire, that to doe any seruile worke, or businesse on the Lords day, is as great a sinne, as to kill a man, or to commit adulterie. It was

preached

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preached in Sommerfetshire, that to throw a bowle on the Sabbath day, is as great a sinne, as to kill a man. It was preached in Noffolke, that to make a Feast, or wedding dinner on the Lords day, is as great a sinne, as for a Father to take a knife and cut his childes throate. It was preached in Suffolke (I can name the man, and I was present when he was conuented before his ordinary for preaching the same) that to ring moe Bels then one vpon the Lords day to call the people vnto Church, is as great a sinne as to commit murder.

When these things I read, and heard, mine heart was stricken with an horror, and so is it still, when I doe but thinke of them, and calling into minde the Sabbath doctrine (at London Printed for *J. Porter* and *T. Man*. *Ann. 95.* which I had read afore (wherein very many things are to this effect (I presently smelt both whose disciples all those preachers are; and that the said doctrine had taken deepe impression in mens hearts, and was dispersed (while our watchmen were otherwise busied, if not asleepe) ouer the whole kingdome.

The Br. doctrine of the Sabbath called in by authoritie, and forbidden any more to bee printed.

Ann. 1559.
1600.

23. It is a comfort vnto my soule, and will be till my dying houre, that I haue bene the man, and the meanes that these Sabbatarian errors, and impieties are brought into light, and knowledge of the State, whereby whatsoeuer else, sure I am, this good hath ensued, namely, that the said bookes of the Sabbath (comprehending the aboue mentioned, and many moe such fearefull, and hereticall assertions) hath bene both called in, and forbidden any more to bee printed, and made common. Your Graces predecessor, Archb. *Whitegift*, by his letters, and Officers at Synods, and visitations *Ann. 99.* did the one; and Sir *John Popham*, L. chiefe Iustice of England, at *Burie S. Edmonds* in Suff. *Ann. 1600.* did the other.

And both these most reuerend, sage, and honorable Personages by their censures haue declared (if men will take admonition) that this Sabbath doctrine of the Brethren, agreeth neither with the doctrine of our Church, nor with the lawes, and orders of this kingdome; disturbeth the peace both of the Common-weale, and Church; and tendeth vnto Schisme in the one, and Sedition in the other: and therefore neither to be
backt,

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backt, nor bolstred by any good Subiect, whether hee bee Church, or Common-weale man.

24. Thus haue errors, and noysome doctrines (like boyles, and Botches) euer, and anone risen vp (to the ouerthrowe of our Churches health, and safety if it might be) but yet (such hath bene the Physick of our discipline,) as what by launcing, purging, and other good meanes vsed, the Body still hath bene vpholden, and preferued from time to time.

Purity of doctrine
a l Q
Elizabeth
maintained in
England.

And well may errors (like grosse humors, and tumors, continue among vs (as neuer Church was, or will be quite without them while it is militant heere vpon earth :) yet are they not of the substance at all of our Religion, or any part of our Churches doctrine (no more then ill humors, which bee in, are of the Body ; or dregs in a Vessell of wine, be any part either of the Vessell, or Wine) which remaineth, as at the first, most sound, and vncorrupted ; and so continued euen vntill the dying day of that most illustrious, and religious Princeesse Queene *Elizabeth*.

The very Brethren themselves doe write, that.

In regard of the common grounds of Religion, and of the Ministry, We are all one. We are all of one Faith, one Baptisme, one Body, one spirit, haue all one Father, one Lord ; and be all of one Heart against all wickednes, superstition, idolatry, heresie ; and we seeke with one Christian desire, the aduancement of the pure Religion, worship, and Honour of God.

An. 1602.

We are Ministers of the word by one order ; we administer prayers and Sacraments, by one forme ; we preach one Faith, and substance of doctrine. And we praise God heartily that the true Faith, by which we may be saued, and the true doctrine of the Sacraments, and the pure Worship of God, is truly taught, and that by publike authority, and retained in the booke of Articles Hitherto the said Brethren. And this was their verdict of our Churches doctrine in the last yeare saue one of *Q. Elizabeths* raighe ; then which nothing was euer more truly said, or written. And this Vnity, and purity of doctrine she left with vs when she departed this world.

25. Now

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K James.

After *Elizabeth* raigne *Noble James.*

An. 1603.

K. James abused and troubled with false informations, & petitions of the Brethren.

Who found this our Church (as all the world knoweth) in respect of the grounds of true Religion, at Vnity; and that Vnity, in Verity, and that Verity confirmed by publike, and regall approbation.

These ecclesiasticall ministers therefore (though a thousand for number) who at his Maiesties first comming into this kingdom eyther complayned vnto his Highnesse of (I know not what) errors, and imperfections in our Church, euen in points of doctrine (as if she erred in matters of Faith); or desired that an Vniformity of doctrine might be prescribed (as if the same had not already beene done to his hands); or (as weary belike of the olde, by *Queene Elizabeth* countenanced, and continued) desired his Maiestie to take them out a new Lesson (as did the 71. Brethren of Suffolk) are not to be liked.

Neither can wee extoll the goodnes of our God sufficiently toward our King, and vs all for inspiring his royall heart with holy wisdom to discern these vnstayed, and troublesome spirits; and in abling his Highnesse with power, and graces from about, to decree orders, and directions for the generall benefit, and peace of the whole Church; neyther suffered hee his eyes to sleepe, nor his eye-lids to slumber, nor the temples of his head to take any rest till he had set them downe (asore all other, though neuer so important, and waighty affaires of the Crowne, and Kingdome.

K. James patronizeth the doctrine and religion countenanced by *Q. Eliz.*

26. My selfe haue read, and thousand thousands, with an hundred thousand of his Subiects besides, haue eyther read, or heard of Proclamations after Proclamations (to the number of fixe, or seauen at the least) of bookes, and open speeches of his Maiestie, vttered in the Parliament house (and all of them made vulgar within a yeare, and little more after his happy ingresse into this kingdom, & taking the administration of this most famous, and flourishing Empire vpon himselfe) whereby the doctrine (in this land allowed, and publiquely graced, and embraced

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imbraced of all sorts at his entrance into the Realme) hath bin not onely acknowledged to bee agreeable to Gods word, sincere, and the very same, which both his Highnesse, and the whole Church, and kingdome of *Scotland*, yea and the primitive Church, professed; but also by his authority regall, and paramont (as one of the maine pillars, supporting his Estate) ratified to continue; and all hope eyther of allowing, or tolerating in this kingdome of any other doctrine, religion, or faction whatsoeuer, opposite, or any way thwarting the Faith, and confession of the Church of England, in most plaine, pithy and peremptory words, and speeches, cut off.

The yeare 62. was not more famous for the Vniformity of doctrine in religion then concluded, then the yeare 604. is memorable, and will be for seconding the same: neither got the Clergie in those daies more credit in composing the Articles of our Vnity in Faith, then did the last Conuocation (whereat your Grace, then Bishop of London, was present and President) in ratifying the Acts, and Articles of their Antecessors; neither was Q. *Elizabeth* more honoured in establishing them at the first; then is our K. *James* renowned, and more and more will be for approouing vnder the great Seale of England, the late, and last Constitutions, and Canons ecclesiasticall.

27. Whereby no person shall hereafter Bee receiued into the ministry, nor neyther by Institution, or Collation admitted to any ecclesiasticall liuing, nor suffered to preach, to catechize, or to be Lecturer, or Reader of Diuinity in either Vniuersitie, or in any Cathedrall, or Collegiat Church, City, or Market towne, Parish Church, Chappell, or in any other place in this realme, except, &c. and except hee shall first subscribe to these three Articles, &c. Whereof the third is, that he alloweth the booke of Articles of Religion, &c. Nor any licenced to preach, Read, Lecture, or Catechize, comming to reside in any Diocesse, shall be permitted there to preach, read, lecture, catechize or minister the Sacraments, or to execute any other ecclesiasticall function (by what authority soeuer he bee thereunto admitted) vnlesse hee first consent, and subscribe to the three Articles.

Dominini Incarnati.
Ann. 1604.

Subscription
the third time
vrged.

Neyther

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Neither shall any man teach eyther in publike schole, or in priuate house, except hee shall first subscribe to the first, and third Articles simply, &c.

Neither shall any man be admitted a Chancellor, Commissarie, or official; to exercise any ecclesiasticall iurisdiction, except, &c. and shall subscribe to the Articles of Religion, agreed vpon in the Conuocation in the yeare 1562 &c.

And likewise al Chancellours, Commissaries, Registers, and all other that doe now possesse, or execute any places of ecclesiasticall iurisdiction, or seruice, shall before Christ nas next in the presence of the Archbishop, or Bishop, or in open Court, vnder whom, or where they execute their offices, take the same Oathes, and Subscribe, as before is said; or vpon refusall so to doe, shall be suspended from the execution of their Offices, vntill they shall take the said Oathes, and Subscribe, as afore said.

Of the subscription called for.

28. In which Constitutions the wisdom of his Highnesse sheweth it selfe to be excellent, who indeede (as exceeding necessary, both for the retaine of peace in the Church; and preventing of new doctrine, curious speculations, and offences, which otherwise dayly would spring vp, and intolerably encrease) calleth for Subscription, in testimony of mens cordiall consent vnto the receiued doctrine of our Church, but exacteth not their Oathes, as some do, much lesse Oathes, Vowes, and Subscription too, (but onely in a particular respect, and that of a very fewe in publike office) as our neighbours haue done.

Againe, he requireth Subscription, but not of ciuill magistrates; not of the Commons (as else-where some doe); not of euery man, yea of women, as wel as of men (as did the persecuted Church at *Frankesford* in *Q. Marias* daies) not of Noble, Gentlemen and Courtiers (as in Scotland was exacted in our Kings minority); but only of ecclesiasticall Ministers, Teachers, and spirituall Officers, or of those which would be such, and so doe the reformed Churches in France, and Germany at this very day.

Last of all, his Maiestie calleth for Subscription vnto Articles

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cles of religion, but they are not either Articles of his owne, lately deuised; or the old newly turkened: but the very Articles agreed vpon by the Archbishops and Bishops of both Prouinces, and the whole Clergie in the Conuocation holden at London, and that in the yeare of our Lord God. 1562. ^a and vnto none other; euen the same Articles, for number thirtie nine ^b, no moe, no fewer; and for words, fillables, and setters the very same, vnaugmented, vndiminished, vnaltered.

^a Can. 2. 127.

^b Ibid.

29. And beeing the same, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moone; nor affecteth noueltie, or new lessons, but holdeth stedfastly, and conscionably that truth, which by the Martyrs, and other Ministers in this last age of the world hath bin restored vnto this kingdome; and is grounded vpon Gods written word, the onely foundation of our Faith.

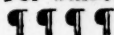
The Church of England settled, and constant in her Religion.

And being the same, all men againe may see that we are still at Vnitie both among our selues at home, and with the neighbour Churches abroad in all matters of chiefest importance, and fundamentall points of religion, though our aduersaries, the Papists, would faine beate the contrarie into the common peoples heads.

And being the same, there is now (as also from the first re-stauration of the Gospell among vs there hath beene) an Vniformitie likewise of doctrine by authoritie established, which at the Kings his first arriuall among vs, was so much desired by the Brethren.

And finally being the same, let vs not doubt, but perswade our selues that we shall find the Antichristian Church of Rome too the same, which for the same doctrine, and for none other cause, prosecuteth all Christian Churches, but ours of England especially, with sword, fire, and powder in most hostile, yea and hellish manner: the effect of whose hatred against vs as we haue often scene: so especially had wee felt the same the next yeare after our Kings ratification of these Articles, had not our euer mercifull God most miraculously detected both the Treason, and Traitors. For which his fauours his holy

Ann. 1605.



Name

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Name be glorified of vs, and our posteritie, throughout all generations.

The Brethren
no chang-
lings.

30. So our Church is the same. But be the Brethren, the faithfull and godly Brethren too: the same now, which they haue also beene? If they be, then will they not denie (which *An. 72.* they writ) that We hold the substance of religion with them; nor (which *An. 602.* they published, and is afore remembred) that the true Faith by which we may be saued, and the true doctrine of the Sacraments, and the pure worship of God, be truly taught, and that by publike authoritie and retained in the booke of Articles. And in this Confession I pray God they may constantly perseuere.

Howbeit euen these men (which in a generalitie doe allow the doctrine of our Church) being called by authoritie to acknowledge their assent vnto euery Article thereof in particular, they doe not a little debase the estimation of this doctrine of ours, and shew themselues but too apparant; and professed dissentors from the same. And though all of them doe, and will approoue some: yet not one of them will subscribe vnto all, and euery of the Articles.

For vnto the Articles of religion, and the Kings Supremacie they are willing to subscribe. And they may subscribe (as afore hath beene noted) vnto such of them, as containe the summe of Christian Faith, and the doctrine of the Sacraments. But vnto the same Articles, for number 39. agreed vpon in this Conuocation at London *An. 62.* they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that booke, nor the Booke of common prayer, may be allowed, no though a man should be deprived from his ministerie for it (say the said Brethren is a certaine Classicall decree of theirs.) The late Politician is not afraid to moue the high, and most honorable Court of Parliament, that Impropriation may be let to Ferme vnto Incumbent ministers, viz. which faithfully preach in the Churches the true doctrine of the Gospell, according to the Articles of religion, concerning faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, Concerning
either

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either Conformitie in externall, and ceremoniall matters; or Vniiformitie in other points of doctrine contained in that booke, should not be partakers of that benefit, or of Benefices Improprate.

31. If it be demanded, what the causes may be, why they will vnto some, but will not vnto all; or why they will vnto those Articles which concerne Faith and the Sacraments, but will not vnto the rest, (subscribe? The reasons hereof be two, whereof.

Why the Br. will subscribe vnto some, but not vnto all the Articles.

The one is, for that in their opinion, there is no Law, to compell them to subscribe vnto all, For (say the brethren resistant I know not where,) Wee haue alwaies beene readie to subscribe to the Articles of religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Law. Also the Brethren in Deuonshire, and Cornewale: We are readie (say they) to subscribe to the third (which concerneth the booke of Articles of religion) so farre as wee are bound by Statute, concerning the same, viz. as they concerne the doctrine of the Sacraments, and the confession of the true faith. And the 22. London Brethren tell K. James to his head, how the Subscription which hee calleth for, is more then the Law requireth.

Their other reason is, because (as the Lincolnshire doe say) sundry, (as the London Brethren affirme) many things in that booke be not agreeable, but contrary to Gods word.

32. If these things be true which they doe alleadge, surely then are those men to be chronicled for the Faithfull, the godly, and innocent Brethren-indeede, whom neither present Benefices can allure; nor the angry countenance, and displeasure of a king, euen of the puissant, & powerfull king of great Brittain, can force to doe any thing at his becke, and pleasure, either against Law, or for which there is no law; and who had rather to forgoe all their earthly commodities, and liuings, yea and to goe from their charges, and ministerie, and to expose themselves, their wiues, and children to the miseries of this world (griuous for flesh and blood to endure,) then to approoue any thing for true, and sound by their hands, which is

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opposite, or not agreeable to the reuealed will, and Scriptures of God.

But if these allegations of theirs bee but weake, and sinfull surmises, or rather apparantly most false, scandalous, and slanderous imputations to their Prince, their mother Church, and this State, then doubtlesse, as they euen Christians now liuing cannot but take them : so the ages to come will euerlastingly note, and censure them both for disloyall Subiects that so traduce a truly, and most Christianly religious King, ill deseruing children, that so abuse their honourable, and reuerend Fathers, and superiours of State, and authority : turbulent spirits, not peaceable men, which raise such broiles, troubles, and diuisions in the Church and kingdome (the issues whereof no tongue can foretell, and are fearefull being thought of) without cause: and finally neither faithfull, nor godly Preachers, but vngodly broachers of vntruthes, and slanders, and the very authors, and fautors of horrible confusion, and faction in Gods Church, whose peace they should seeke, and promote euen with their deereft blood.

33. Since the Statute for Vniformitie in rites, and doctrine was first enacted, moe then 35. yeeres haue passed, in all which space, neither the Brethren now beeing, nor the Brethren afore them liuing, haue hitherto shewen, of the 39. Articles, for names and titles, Which, for number, How many the Articles bee which Ecclesiasticall Ministers necessarily must, how many which they may not, or neede not, vnlesse they list, subscribe vnto (which I am sure they, or some of them, at one time, or other would haue exprest, had the Law fauoured their recusancie, and they beene able to haue iustified their Maxime, which is, That they are not compellable by subscription to approue them all. Again, since the first establishment of that Statute Law, the most reuerend Fathers, and truly reformed Ministers of this Church (sound, for iudgement, profound, for learning, zealous, for affection : sincere, for religion: faithfull, in their Churches : painefull, in their charges : more profitable many waies : of as tender consciences euery way, as any of these Brethren combined,) according both to their bounden

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bounden duties, and (as they are perswaded) to the very purport, and true intent of the said Statute, haue alwayes both with their mouths acknowledged, and with their penne approved the 39. Articles of our religion for truths not to be doubted of, and godly.

Yea, and the Brethren too themselves (which nowe so scrupulously, when they are orderly called thereunto, doe hold backe their hands, and will subscribe but choisely vnto some of them) euen they with their mouthes (which is equiuallent, and all one) haue, & that according to the Statute (or else their liuings be void, vpon the first entrance into all, and singular their ecclesiasticall benefices, openly both read, and testified their consent vnto the said Articles, for number euen nine and thirty, acknowledging them, I say all of them to be agreeable to Gods word: whereof the people in their feuerall charges be ready witnesses to testifie so much before God, and the world.

34. Againe, of these Brethren (that will subscribe but vnto which they please of these Articles) there be some who faine would beate into mens heads, if they could tell how to make it credible), that the Doctrine of our Church is altered from that it was in the raine of Q. *Elizabeth*. But this assertion beeing to grosse, egregiously vntue, & no wayes iustificable, they secondly giue out, and report (so industrious be they to inuent new shifts to cloak their inueterate, and rooted pertinacy) how the purpose, if not doctrine, of our Church is of late altered from that it was. And therefore though they can be well content to allowe of the old doctrine, and ancient intention: yet vnto the old doctrine, and new Intention of our Church, they cannot subscribe, might they eyther gaine much, or loose whatsoever they haue thereby. Besides, this new Intendement, contrary to the old purpose, if not doctrine of our Church, is become now the maine, & principall obstacle, why they cannot subscribe vnto the booke of Common prayer, and booke of Ordination, as earst they (some of the n) foure times haue done, when as all Intention, as Doctrine of our Church, was pure and holy.

Lastly, they seeme not obscurely to intimate vnto the State, that were they sure, or might be assured, that the purpose of

A late devise
of the Br to
shunne sub-
scription.

The Preface.

our Church were the same which it was, neyther varied from the doctrine; they would be prest, and as ready euen foure, if not forty times moe, to subscribe vnto the forementioned books of Common prayer, and of ordination, as afore times they did, when they were out of doubt the Intention of our Church was correspondent to her Doctrine, that it was sound and good. I haue foure times subscribed (saith a Brother) to the booke of Common prayer with limitation, and reference of all things therein contained (not vnto the purpose onely, or doctrine onely, but vnto the purpose,) and doctrine of the Church of England. Yet cannot the same man with a good conscience so much as once more subscribe (which formerly, and that with a good conscience had subscribed foure times.) His reason is: Because the purpose, if not doctrine of our Church, (to which he referred his subscription) appeareth to him, by the late Canons, book of conference, and some speeches of men in great place, and others, to be varied somewhat from that which he before (not without reason) tooke it to bee 35. The purpose of our Church is best known by the doctrine which she doth professe; the Doctrine by the 39. Articles established by Act of Parliament; the Articles by the words, wherby they are expressed; and other purpose then the publike Doctrine doth minister; and other Doctrine then in the sayde Articles is contained, our Church neither hath, nor holdeth; and other sense they cannot yeeld, then their words doe impart. The words be the same, and none other, then earst, and first they were. And therefore the sense the same; the Articles the same; the Doctrine the same; and the purpose, and Intention of our Church still one, and the same.

The purpose,
and doctrine
of our Church
continue the
same.

If then the purpose be knowne by her Doctrine, and Articles; and the true sence by their very words: needes must the purpose of our Church be the same, because her Doctrine, and Articles for number, words, sillables, and letters, and euery way be the very same.

And so our Churches intention in her publike Doctrine, and Articles reuealed, being good at the first, it is so still. For her purpose (continuing one, and the same) cannot be ill at the last,

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last, which was good (and so beleueed, and acknowledged, euen by the Brothers subscription) at the first; or good, in good Queene *Elizabeths*, and ill, in illustrious King *James* his dayes.

36. If the premisses sufficiently explaine not the constancy of our Churches purpose in professing religion sincerely, then cast we our eyes vpon the Propositions, which shée publicly maintaineth; and if we finde them the same which euer they haue beene, then neede wee not doubt (the Brethren themselves being Iudges) but the Articles againe, their sence, the Doctrine, purpose, and Intention of the Church of England (the Propositions interpreting, as it were, the said Articles) is the very same it euer was.

Neither the
Doctrine, nor
purpose of
our Church
altered.

Now that the Propositions (pregnantly, and rightly gathered, and arising from the articles) be the same, & for substance vnaltered (though vpon good considerations, some fewe bee added to the former;) and all of them approoued for true, and Christian, by the lawfull, and publike allowance of our Church, the booke here ensuing plainly will declare, and so demonstrate withall not the Doctrine onely, but intention also of our Church, to be the same, and not changed: and being vnchanged the bookes then of common prayer, & of ordination too, considered in the purpose and intention of the Church of England and reduced to the Propositions (as the Brethren would haue them,) be well allowed, and authentically approoued; and the said brethren with as good conscience now againe, and afresh may subscribe vnto all the Articles, euen concerning the Book of common prayer, and of ordination, as well as of the Kings supremacy, and of Religion, as afore, often, and alwayes they did.

37. For my selfe (most reuerend Father in God) what my thoughts be of the religion in this realme at this instant professed, and of all these Articles, if the premisses doe not, that which here followeth will sufficiently demonstrate, Twentie, yea 22. yeares agoe, voluntarily of mine owne accord, and altogether vnconstrained, I published my subscription vnto them, my Faith is not eyther shaken, or altered, but what it then was,

it

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it still is: yeares haue made those haire of mine gray, which were not; and time, much reading, and experience in theologicall conflicts, and combates, haue bettered a great deale, but not altered one whit my iudgement, I thanke God.

Nothing haue I denied, nothing gaine said, which afore I deliuered.

Them Propositions are (and yet not many) moe; the method, altered quotations, added, both for the satisfaction of some learned, and iudicious friends of mine, requesting it at mine hands, and for the benefit both of the common, and vnlearned, and of the studious, and learned Reader.

The whole worke expresseth as well my detestation, and renunciation of all aduersaries and errors, opposite, crossing, or contradicting the doctrine professed by vs, and protected by our King, or any article, or partice of truth of our Religion; as my approbation of that truth which in our Church by wholesome Statutes, and ordinances, is confirmed.

There is not an heretike or Schismaticke (to speake of) of any speciall marke, that from the Apostles time hitherto, hath discouered himselfe, and his opinions vulgarly in writing, or in print against our doctrine, but his heresie, fancy, or phrensie may here be seene against one proposition or other. The Sects, and Sect masters aduersaries vnto vs eyther in the matter, or maine points of our doctrine, or Discipline; to one of our Articles, or other; wholly, or in part, which here be discouered to be taken heed of, and auoided, are many hundreds.

38. This, and whatsoeuer els here done, either to the confirmation of the truth, or detestation of heresies, and errors I doe very meekely present vnto your Grace, as after God, and our King best meriting the patronage thereof.

My selfe am much, the whole Church of England much more bound vnto your Lordship; yea not wee onely now liuing, but our successors also, and posterity shall haue cause in all ages, while the world shall continue, to magnifie almighty God, for the inestimable benefits, which we haue and shall receiue from your selfe, and your late Predecessors D. *Whitgift*, *Grindall*, *Parker*, *Cranmer* (of famous and honourable remembrance)

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brance) Bishops of our Church, Archbishops of the See of Canterbury) for this vniforme doctrine by some of your Lordships drawen, and penned, by all of you allowed; defended, and (as agreeable to the Faith of the very Apostles of Christ, and of the ancient Fathers, correspondent to the Confessions of all reformed Churches in Christendome, and contrariant in no point vnto Gods holy, and written word) commended vnto vs both by your authoritie, and Subscriptions.

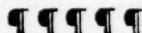
Now the all-mercifull God, and heauenly Father, which so inspired them, and your Lordship with wisdom from aboue, and inabled you all to discerne truth from falsehood, and sound religion, from Atheisme, idolatry, and errors, vouchsafe of his infinite goodnesse to encrease his graces more and more vpon your Grace, to his owne glorie, the Churches benefit, and your owne euerlasting comfort.

And the same God, which both mercifully hath brought, and miraculously against all hellish, and diuelish practises of his, and our enemies, continued the light of his truth among vs, giue vs all grace with one heart, and consent not onely to embrace the same, but also to walke, and carry our selues, as it becometh the Children of light, in all peaceablenesse, and holinesse of life, for his Sonne, our Lord and Sauour Christ his sake. *At Horninge neere S. Ed. Bury in Suff. the 11. of March Ann. 1607.*

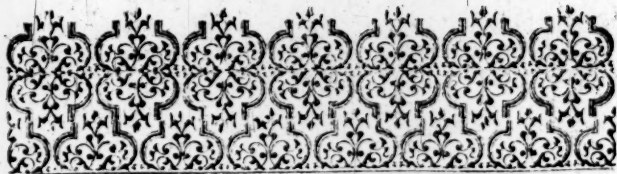
Your Graces poore Chaplaine,

alwaies at command,

THOMAS ROGERS.



Con-



Constitutions, and Canons Ecclesiasticall, *Ann. 1604.*

VV *Whoſoever ſhall heereafter affirme, that the Church of England by Law eſtabliſhed under the Kings Maieſtie, is not a true, and an Apoſtolicall Church, teaching, and maintaining the Doctrines of the Apoſtles: let him bee excommunicated ipſo facto, and not reſtored, but onely by the Archbiſhop after his repentance, and publike renocation of this his wicked error. Can. 3.*

Whoſoever ſhall heereafter affirme that any of the 39. Articles agreed upon by the Archbiſhops, and Biſhops of both Prouinces, and the whole Cleargie in the Conuocation holden at London, in the yeare of our Lord God 1562. for the auoyding of diuerſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious, or erroneous, or ſuch as he may not with a good conſcience ſubſcribe vnto: let him be excommunicated ipſo facto, and not reſtored, but only by the Archbiſhop, after his repentance and publike renocation of ſuch his wicked errors. Can. 5.

Whoſoever ſhall heereafter ſeperate themſelues from the Communion of Saints as it is approoued by the Apoſtles rules in the Church of England, and combine themſelues in a new Brotherhoode, accounting the Chriſtians, who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be prophane, and vniueerte for them to ioyne with in Chriſtian profeſſion: let them be excommunicated ipſo facto, and not reſtored but by the Archbiſhop, after their repentance, and publike renocation of ſuch their wicked errors. Can. 9.

The



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with the Pages where to finde euery of
them in this Booke.

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FINIS.

THE



THE CATHOLIKE DO-
ctrine, beleueed and professed in
the Church of England.

1. Article.

Of faith in the holy Trinitie.

There is but ¹ one liuing, and true God, euerlasting, without bodie, parts, or passions : of infinite power, wisdom, and goodnesse : ² the maker, and preseruer of all things, both visible, and invisible. ³ And in vnitie of this Godhead, there be three persons, of one substance, power, and eternitie, the Father, the Sonne, and the holy Ghost.

The propositions.

1. There is but one God, who is liuing, true, euerlasting, &c.
2. God is the maker, and preseruer of all things.
3. In the vnitie of the Godhead, there is a Trinitie of persons.

1. Proposition.

There is but one God, who is liuing, true, euerlasting, without bodie, parts, or passions : of infinite power, wisdom, and goodnesse.

The prooofe from the word of God.

THat there is but one God, who is, &c. is a truth which may be gathered from the al-holy, and sacred Scripture; and is agreeable to the doctrine of the reformed Churches.

A

For

*Thou shalt
haue none o-
ther Gods be-
fore me.
Ex. 20. 3. the
Lord our

For both Gods word giueth vs to know, that God is one, and no moe^a, liuing^b, and true God^c, euerlasting^d: without body, parts, or passions^e: of infinite power^f, wisdom^g, and goodnes^h: and Gods people in their publike confessions from *Ausburgh*ⁱ, *Heluetia*^k, *Bohemia*^l, *France*^m, *Flanders*ⁿ, and *Wittembergh*^o, testifie the same.

God is Lord onely. Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one God made vs? Mal. 2. 10. There is none other God but one. 1. Cor. 8. 4. Mine heart and my flesh reioyce in the liuing God. Psal. 84. 2. Ye are the Temple of the liuing God. 2. Cor. 6. 16. For a long season Israel hath bin without the true God. 2. Chron. 15. 3. The Lord is the God of truth, he is the liuing God, and an euerlasting King. Ier. 10. 10. This is life eternall, that they know thee to be the onely very God, &c. Ioh. 17. 3. Y. turned to God from idols, to serue the liuing and true God. 1. Thess. 1. 9. O my God, &c. thy yeares endure from generation to generation, &c. thy yeares shall not faile. Psal. 102. v. 24. 26, 27. He is the liuing God, and remaineth for euer. Dan. 6. 16. O Lord my God, thou art exceeding great, thou art clothed with glorie, and honour, which couereth himselfe with light as with a garment, &c. Psal. 104. 1. &c. God is a spirit. Ioh. 4. 24. The Lord is the spirit. 2. Cor. 3. 17. He is not a man, that he should repent. 1. Sam. 15. 29. I will not execute the fiercenesse of my wrath, I will not returne to destroy Israel: for I am God, and not man. Hof. 11. 9. The sound of the Cherubins wings was heard into the vter court, as the voice of the Almighty God, when he speaketh. Ezek. 10. 5. I will be a Father vnto you, &c. such the Lord Almighty. 2. Cor. 6. 18. We giue thee thanks, Lord God Almighty. Reuel. 1. 17. Great is our Lord, and great is his power: his wisdom is infinite. Psal. 147. 5. To God onely wise, be honour and glorie for euer and euer. 1. Tim. 1. 17. To God, I say, onely wise be praise through Iesus Christ for euer, Amen. Rom. 16. 27. I praise ye the Lord, because he is good, for his mercie endureth for euer, Psal. 106. 1. 107. 1. 103. 1. &c. Art. 1. Confes. 2. art. 2. c. 3. art. 1. art. 2. c. 1.

Errors, and aduersaries vnto this truth.

Then impious, and execrable are the opinions of *Diagoras*, and *Theodorus*, who flatly denied there was any God^a.

Of *Protagoras*^b, and the Machiulian Athiests, which are doubtfull whether there be a God.

Of such as fained vnto themselves, diuers and sundry gods, as did the Manichies^c, the Basilidians^d, the Valentinians^e, the Mæssalian heretikes^f, the Gentiles, and heathen people, whereof some in place of God, worshipped Beasts vnreasonable, as the Egyptians did a Calf^g, an Oxe, Cats, Vulturs, and Crocodils^h, The Syrians, a fishⁱ, and Pigeons^k, the Persians^l vocauit, *Diagoras* exclusit. Lactan. de fals. Rel. cap. 2. ^a August. contra Manich. l. 2. c. 1. 3. ^b Clement. Alex. str. l. 5. ^c Valentinus triginta Deorum prædicator, sicut Cyril. Catech. 6. ^d Epiphanius Exo. 32. ^e Gaud. Merula de mirabil. lib. 3. c. 56. ^f Piscem Syri venerantur. Cic. de Senect. ^g Merula de mirab. l. 3. c. 48.

*Deos esse dubitabat Protagoras, nullos esse omnino Diagoras, & Theodorus Cyreniacus putauerunt. M. T. Cic. de Nat. Deor. l. 1. ^b Protagoras Deos in dubi.

ans, a Dragon¹: some as Gods, haue adored men, vnder the names of Iupiter, Mars, Mercurie, and such like^m; and some, euen at this day for God doe worship Kine, the Sunne, and what they thinke good; so the inhabitants of Baly in the East Indiesⁿ.

Of the Anthropomorphites, which ascribed the forme and liniaments of man vnto God^o, thinking God to be like vnto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men liuing, as doe both the Persians in their Soldan^p, and the Papists in their Pope, who with them is God^q, their Lord and God^r, of infinite power^r: or in Saints departed this life, as do the same Papists, both in their *S. Francis*, whom they tearme, The glorie of God, prefigured by *Esfay*, when he said, *Holy, Holy, Holy*,^s &c. and in their *Thomas Becker*, whom they say, God hath set ouer the workes of his hands^u, or in Beasts vnreasonable, as doth the Mordwite Tartar^x, or finally in riches, and other senselesse creatures, as doe the Atheists, and irreligious worldlings.

¹ Theodoret. L. 4. c. 10. ² Tu es nostras fides, & in te credimus: will the Persians say vnto the Soldan. ^p Bixarus rerum Persic. l. 1. 1. ^q Panormit. C. quanto Abbas. ^r Extratrag. Ioan. 22. ^s Extratrag. de transl. epist. Quanto. ^t Alcar. Francisc. l. 1. ^u Hora. B. virginis Ma. secundum vsu. Sarum. p. 51. ^x Russe Common-weale, c. 19.

¹ Hister. of Bel.
² Gods are come downe to vs in the likenesse of men, and they called Barnabas, Iupiter, and Paul Mercurius, &c.
Then Iupiters priest, &c.
Act. 14. 11. &c.
Who knowes not that the citie of the Ephesians is a worshipper of the great goddess Di-
ana? Act. 19. 35
³ Poieage of the Holland. ships.

2. Proposition.

God is the maker, and preseruer of all things.

The prooffe from Gods word.

THAT the world, and all things both visible and invisible therein, both were made, and are preserued, by the almighty, and onely power of God, are truthe grounded vpon the holy Scripture, and agreeable to the confessions of Gods people.

For touching the creation of the world, we reade that in the beginning God created the heauen and the earth^a &c. Hee made heauen and earth^b, by him were all things created,^c

A 2

which

^a Gen. 11. &c.
^b Psal. 124. 8.
^c 134. 3.

which are in heauen, and which are in earth, things visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, all things, were created by him, and for him^c: by his Sonne he made the worlds^d, and all these acknowledged by the Churches Primitiue^e, and reformed at this day^f.

^c Coloss. 1. 16.

^d Heb. 1. 8.

^e Creede Apost. & Nicen.

^f Confess. Helv.

2. c. 37. Basil.

Ar. 1. of France.

Ar. 7. Fland. Ar.

13.

And touching the preservation of all things by him created: My soule, praise thou the Lord, &c. (saith the Psalmist) which covereth himselfe with light as with a garment, spreadeth the heavens like a curtaine; which layeth the beames of his chambers in the waters, and maketh the clouds his Chariot, and walketh vpon the wings of the winde; which maketh the spirits his messengers, and flaming fire his ministers,^g &c.

^g Psal. 104. 1.

&c.

Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father, yea, and all haire of your head are numbred, saith our Sauour Christ^h. God, that made the world, and all things that are therein, he is Lord of heauen and earth; he giueth life, and breath, and all things; and hath made of one blood all mankind to dwell on all the face of the earth, and hath assigned the times which were ordained before, & the bonds of their habitation, saith S. Paulⁱ.

^h Math. 10.

29, 30.

ⁱ Act. 17. 24.

25, 26.

The Sonne is the brightnesse of the glorie, and the ingraued forme of his person, and beareth vp all things by his mightie word^k.

^k Heb. 1. 13.

^l Confess. 2. c. 7.

^m Confess. Basil.

Ar. 1. 2.

ⁿ Confess. Gal.

Ar. 1. 1.

^o Confess. Belg.

Ar. 12. 13.

The Churches of God in Heluetia^l, Basil^m, Franceⁿ, and Flanders^o, testifie the very same.

Errors, and aduersaries vnto these truths.

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his prouidence in the continuing, and preservation of the same.

Of the former sort was,

First *Aristotle*, and his followers, which said the world was eternall, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being too base a thing for him to create^a.

^a Tertul lib. 1.

cont. Marc.

^b Iren Epiph.

Philaster.

3. *Simon Magus*, *Saturninus*, *Menander*, *Carpocrates*, *Cerinthus*, who ascribed the world's creation by Angels^b.

4. The

4. The Manichies, who gaue the creation of all things vnto two Gods, or Beginnings; the one good, whereof came good things; the other euill, whence proceeded euill things ^e.

5. The same Manichies ^d, and Priscillianists ^e, which did affirme man to haue bin the workemanship not of God, but of the Deuill.

6. The Family of Loue, who deliuer that God by them made heaven, and earth ^f.

7. The Papists, who giue out how sacrificing Priests are the Creators of Christ ^g.

Of the latter sort were,

The Stoike Philosophers, and the Manichies, who are the great patrones of Destinie, Fate and Fortune ^h.

The Family of Loue, which may not say, God saue any thing: for they affirme that all things be ruled by nature, and not ordered by God ⁱ.

The old Philosophers, who thought that inferior things were too base for God to be careful of ^k.

And lastly the Epicures, who thinke God is idle, and gouerneth not the same. Of which minde was Cyprian, who helde that God, haneing created the world, did commit the gouernment thereof vnto certaine celestial powers ^l.

3. Proposition,

In the Vnity of the Godhead, there is a Trinity of persons.

The prooffe from Gods word.

THE Scripture saith,

In the beginning God the Father ^a, the Sonne ^b, and the holy Ghost ^c, created the heauen, and the earth.

By the word of the Lord were the heauens made, and

^d In the beginning was the word, and the word was with God, and that word was God. The same was in the beginning with God. Ioh. 1. 1, 2, c. In the beginning God created the heauen, and the earth, &c. and the spirit of God moued vpon the waters, Gen. 1. 1, 2.

^c Epip. August.

con. Man. c. 49

^d D August. de

fide contra

Manich. c. 40.

^e Concil. Brac.

cap. 11.

^f Display if the

Fam. of Loue.

H 8 b.

^g Qui creatur

me sine me, iam

creatur medi-

ante me. Stella

cleric.

^h Socr. et hist.

eccles. 1 c. 2.

ⁱ Display of the

Fam. H. 5 b.

^k Diu magna

curant, parua

negligent. Cic.

de nat. Deor.

lib 2.

^l In exposit.

ymb.

d Psal. 33. 6.

all the host of them by the, Breath of his mouth.

Loe, the heavens were opened vnto him; and (*John*) sawe the Spirit of God descending like a Dove, and lighting vpon him; and loe, a voyce from heauen saying, This is my, beloved Sonne, in whom I am well pleased^e.

e Math. 3. 16, 17.

Because yee are sonnes, God hath sent forth the Spirit of his Sonne into your heartes, which cryeth Abba, Father, saith the Apostle^f; and againe, The grace of our Lord Iesus Christ, and the loue of God, and the Communion of the holy Ghost be with you all^g.

f Gal. 4. 6.

g Cor. 2. 13. 13

h 1. Ioh. 5. 3.

i Creed Apo.

Nic. Athan.

k Confes. Helv.

1. Art. 6. c. 2. c.

3. Aug. Art. 1.

Gal. Art. 6. Belg.

Art. 6. Bohem. c.

3. Wittenb. c.

1. SUCAD. Art. 1.

And *S. Iohn*: There are three which beare record in heauen, The Father, the word, and the holy Ghost, and these three are one^h.

This truth hath alwayes binⁱ, and seriously is^k, confessed in the Church of Christ.

Errors and aduersaries vnto this truth.

Then cursed are all opinions of men contrary hereunto: whereof

Some denied the Trinity, affirming there is one God, but not three persons in the Godhead: so did the Montanists^a, and Marcellians^b, and so doe the Iewes^c, and Turkes^d.

a Socrat. eccles.

hist. l. 1. c. 23.

b Theod. hares.

fab. lib. 2.

c Iud. Caretus

lib. diuinar.

vistor ad Iuda.

d Pol. of the

Turk. emp. c. 5.

e Clem. Alex.

from l. 5.

f Epiphani.

g Ch. Alex. str.

l. 4.

h Philaster.

i Zam. de c. 3.

El. par. l. 1. 7. c.

1.

k Caluin. epist.

l Athanas. ad

Epictet.

Some, as the Gnostikes^e, Marcionites^f, and Valentinians, affirme there be moe Gods then one, and yet not three persons, nor of one and the same nature, but of a diuers, and contrary dispositions.

Some thinke there be three Gods, or spirits; not distinguished onely, but diuided also, as did the Eunomeans^g, and Tretheites.

Some feare not to say, that in worshipping the Trinity, Christians doe adore three Deuils, worse then all the idols of the Papists: such Blasphemers were the Heretikes, Blandrat, and Alciat^k.

Some will haue a Quaternity of persons, not a Trinity to be worshipped, so did *Anastasius* the Emperour command; and the Apollinarians did hold^l. Some doe grant, and acknowledge the name of three in the God-head, but deny their persons, such were the Noëtians, Praxeans, and Hermogenians:

These

These did say, how the same God was called by diuers names in the holy Scripture : and therefore that the Father became flesh, and suffered; because one and the same God is called the Father, the Sonne, and the holy Ghost. For which cause they were tearmed Patripassians. In this number was *Seruerus*.

Againe, some doe grant the names, and persons of three, and yet deprivie ~~not~~ ^{not} synely the Sonne, and holy Ghost of their diuinity, but the man : Trinity also of their properties. For they say, there be thre in heauen, *viz.* the Father, the Word, and holy Ghost, howbeit (say they) the Father onely is very God; the word is the breath of the Father; and the holy Ghost is the spirit created by God of nothing, through the word : spoiling so both the Sonne, and holy Ghost of their deity, and the whole Trinity of their properties. Such were the Arrian, and Macedonian heretikes, hence by-named Pneumatomachons, because they waged battel with the holy Ghost.

And some doe bring in other names of deity, besides of the Father, Sonne, and holy Ghost, as did the Priscilianists ^m.

m Concil. Br.
cap. 54. p. 2.

2. Article.

Of the word of God, which was made very man.

The Son, which is' the word of the Father, begotten from euer-lasting of the Father, the very, and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed virgine, of her substance: so that two whole and perfect natur'es, that is to say, the God-head and man-hood were ioyned in one person, neuer to bee diuided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a Sacrifice, not only for originall guilt, but also for all actuell sinnes of men.

The

The Proposition.

1. Christ is very God.
2. Christ is very man.
3. Christ is God, and man, and that in one person.
4. Christ is the Saviour of mankind.

1. Proposition

our J

Christ is the very God. W

The prooffe from Gods word.

4 Ioh. 1. 1.
6. Fal. 1. 7.
Acts 13. 33.
Heb. 1. 5.
e Iohn 17. 3.
d Math. 1. 23.
e Heb. 1. 3.
f I beleue in
God the Fa-
ther, &c. and
in Iesus
Christ his on-

ly Son our
Lord.
Symb. Apost.

The godhead
of the Father,
of the Sonne,

and of the holy Ghost is all one; the glory equally, the maiestie coeternall. Such as the Father is, such is the Sonne. The Father vncreate, the Sonne vncreate. The Father incomprehensible, the Sonne incomprehensible. The Father eternall, the Sonne eternall. The Father is almighty, the Sonne almighty; the Father is God, and the Sonne is God; the Father is Lord, and the Sonne is Lord. *Symb. Athanas.* I beleue in God the Father almighty, &c. and in one Lord, Iesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very God; begotten, not made; being of one substance with the Father. *Symb. Nicen. Confess. Helvet. 1. ar. 11. 2. c. 11. Bohem. cap. 4. 6. August. ar. 6. Gal. ar. 13, 14. Belg. ar. 10. Wittenb. cap. 2. Sueric. ar. 2.*

IN the beginning was the Word, and the Word was with God, and that Word was God^a. This is written of Christ. Therefore Christ is God.

Christ was begotten of the Father from euerlasting^b. Therefore very God.

This is life eternall, that they know thee to bee very God, and whom thou hast sent, Iesus Christ^c.

They shall call his name *Emanuel*, which is by interpretation, God with vs^d.

Christ he is the brightnes of the glory, and the engrained image of (the Father) his person, and beareth vp all things by his mighty hand^e. Therefore very God.

And this both hath bin of the ancient Christians^f, and is of the Sonne, the Faith of the reformed Churches^g.

The Errors, and aduersaries vnto this truth.

Miserably therefore doe they erre, which either deny, or impugn^e

impugne the Deitie of our Sauour, as did certaine old heretikes. *viz.*

The Arrians, whereof some were called the Douleians, because in scorne they tearmed the onely begotten of God, the Fathers seruant ^a.

The Cerinthians ^b.

The Ebionites, among whom some said that Christ Iesus was a meere man; others acknowledged him to be God, but not from euerlasting ^c.

The Eunomians ^d.

The Samosatenians, who thought that Christ was not the Sonne of God, before his incarnation ^e.

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature ^f.

The Macedonians, which vtterly denied the Sonne to be of one substance with the Father ^g.

The Agnoites, who held that the diuine nature of Christ was ignorant of some things ^h.

Againe, some late heretikes euen to the death neuer would acknowledge Christ Iesus to bee the true and very God, as namely.

Certaine Carabaptists ⁱ.

Blandrat ^k.

Mathew Hamant (burnt at Norwich *Ann.* 1579. one of whose heresies was that Christ was a meere, and sinfull man ^l.

Francis Ket (burnt also at Norwich *Ann.* 1588.) who most obstinately maintained that Christ was not God till after his resurrection.

David George, sometime of *Basil*, who affirmed himselfe to be greater for power then euer Christ was ^m.

In oppugning the deitie of our Sauour with these heretikes ioyne the Iewes ⁿ, and Turkes, which say that Christ was a good man, such as *Moses* and *Mahomet* were ^o, but not God. Hence *Amurath* the great Turke in his letters vnto the Emp. *Rodolph.* the second, *Ann.* 1593. tearmed our Sauour in derision, The crucified God, vnto whom may be added the Familie of Loue ^p.

^a Theod. haer. fab. lib. 4.

^b Irenaeus.

^c Euseb. eccles. hist. l. 3. c. 27.

^d Basil. l. 5. contra Eumom.

^e Concil. Bra-car. cap. 2.

^f Liberianus.

^g Theodoret. l. 4. haer. fab.

^h Gregor. epist. 22. l. 8.

ⁱ Zuing. lib. contra Catob.

^k Bez. 4. ep. 19.

^l Holins. chron. 12. 299.

^m Hist. Davidis Georg.

ⁿ Lud. Carel. l. diuinar. visor. ad Iudeos.

^o Policie of the Turkish Empire. p. 16.

^p Display of the Fam. of Loue.

2. Proposition.

Christ is very man.

The prooffe from Gods word.

^a The seed of
the woman
shall breake
thine head.

Gen. 3. 15.

The Scepter
shall not de-
part, &c. vntill
Shiloh come.

Gen. 49. 10.

^b Behold, a
virgine shall
conceiue, and
beare a Son.

Esa. 7. 14.

^c Math. 10. 18.

23.

Luk. 1. 27. 31.

34.

^d Luk. 2. 40.

^e When hee

had fasted

40. daies, and

40. nights, he

was afterward

hungrie.

Math. 4. 2.

^f Iohn 4. 7.

He said, I

thirst.

Iohn 19. 28.

^g Luk. 19. 41.

^h Mark. 4. 38

ⁱ Math. 27. 50.

Mark. 15. 37.

Luk. 23. 46.

Ioh. 19. 30. 33

^k Symb. Apost.

^l Symb. Athan.

^m Sym. Nicen.

ⁿ Confess. Hely.

^o Confess. Basi.

^p Confess. Bohem.

^q Confess. Belg.

^r Confess. Gal.

^s Confess. August.

^t Confess. Wissemb.

^u Confess. Suerica.

^v Confess. Harman.

Holding the humanitie of Christ wee ioyne with the blessed Prophets, and Euangelists, who either prophesied of his future incarnation ^a, and conception in the wombe of a virgin ^b, or plainly auouched, and writ, both that the virgine *Marie* was his mother ^c, and that, as very man, he grew, & increased in strength ^d, endured hunger ^e, and thirst ^f, wept ^g, and slept ^h, and suffered death ⁱ.

Hence the ancient Fathers, and Christians.

I beleeeue in God, the Father almighty, &c. and in Iesus Christ, &c. which was conceived by the holy Ghost, borne of the virgine *Mary*, suffered vnder *Pontius Pilate*, was crucified, dead and buried ^k.

The right faith is, that we beleeeue and confesse, that our Lord Iesus Christ, the Sonne of God, is God and man. God, of the substance of the Father, begotten before the world; and man, of the substance of his mother, borne in the world. Perfect God, and perfect man, of a reasonable soule, and humane flesh subsisting. Equall to the Father, as touching his Godhead; and inferiour to the Father, touching his manhood ^l.

I beleeeue in one God, the Father almightie, &c. and in one Lord Iesus Christ, &c. who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the virgine *Marie*, and was made man, &c. ^m.

The very same testifie Gods people in Heluetia ⁿ, Basil, ^o, Bohemia ^p, the Lowe countries ^q, France ^r, Ausburgh ^s, Wittenberg ^t, Suevia ^u, with many moe besides ^x.

^y Symb. Apost. ^z Symb. Athan. ^{aa} Sym. Nicen. ^{ab} Confess. Hely. 1 ar. 11. ^{ac} 2. c. 11. ^{ad} Confess. Basi.

^{ae} ar. 4. ^{af} Confess. Bohem. c. 5. ^{ag} Confess. Belg. ar. 18. ^{ah} Confess. Gal. ar. 14. ^{ai} Confess. August. ar. 3.

^{aj} Confess. Wissemb. c. 2. ^{ak} Confess. Suerica, ar. 2. ^{al} Harman. Confess. pref.

The

The errors and aduersaries vnto this truth.

Therefore most wicked were the opinions of those men which held, viz. that,

1. Christ really, and indeed had neither bodie, nor soule, but was man in appearance onely, as the Manichies ^a, the Eutychians ^b, the Marcionites ^c, and the Saturnians ^d.

2. Christ had a bodie without a soule; as thought the Eunomians ^e, the Arrians ^f, the Apollinarians ^g, with the Theopaschites ^h.

3. Christ tooke not flesh of the virgine *Marie*; so did the Valentinians ⁱ thinke, and so thinke the Anabaptists ^k, and the Familie of Loue, who make an allegorie of the Incarnation of Christ ^l.

4. Christ tooke flesh onely, of the virgine, but no soule; as the Arrians ^m.

5. Christ tooke flesh not of the virgine onely, but by the seede of man too; so said *Ebion* ⁿ, and *Carpocrates* ^o.

6. The flesh of Christ was spirituall, and his soule carnall; so dreamed the Valentinians ^p.

7. The carnall bodie of Christ was consubstantiall with the Father; as published the Apollinarians ^q.

8. The humane nature of Christ before his passion, was deuoid of humane affections; so thought the Seuerites ^r.

^a August. l. 14. contra Faust.

^b Niceph. l. 18.

^c 52.

^d Philast. Ber. epist. 81.

^e Iren. l. 1. c. 23.

^f Basil. contra Eunom.

^g Theodoret.

^h heret. fab. l. 4.

ⁱ Russin. lib. 2.

^j 20.

^k Niceph. l. 18.

^l 53.

^m Iren. l. 1. c. 1.

ⁿ Confess. Belg.

^o ar. 18.

^p H. N. prophetic of the Spir.

^q e. 19. sent. 9.

^r Epiphani.

^s Euseb. eccles.

hist. l. 3. c. 27.

^t Iren. l. 1. c. 24.

^u Tertul. lib. de

car. Christ.

^v Athan. lib. de

incar. Christ.

^w Niceph. lib.

17. c. 29.

3. Proposition.

Christ is God, and man, and that in one person.

The prooffe from Gods word.

That the Diuine, and humane natures of Christ, are vnited in one person, it accordeth with the holy Scripture. For,

The word was made flesh, and dwelt among vs: (and wee saw the glorie thereof, as the glorie of the onely begotten of the Father) full of grace and truth, saith the Euangelist *Iohn* ^a. And *Matthew*: Iesus when he was baptized, &c. Loe, a voice

^a Ioh. 1. 14.

(came) from heauen, saying, This is my beloued Sonne in

^b Math. 3. 17. whom I am well pleased ^b.

He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill all things, saith *S. Paul* ^c.

^c Eph. 4. 10.

Againe, Christ Iesus, being in the forme of God, thought it no robberie to be equall with God, hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto man, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that euery tongue should confesse that Iesus Christ is the Lord, vnto the glorie of God the Father ^d.

^d Phil. 2. 6, 7.

9. 11.

And the same Apostle: There is one God, and one Mediatour betweene God and man, euen the man Christ Iesus, who gaue himselfe a ranfome for all men ^e.

^e 1. Tim. 2. 5.

6.

Vpon these, and the like grounds.

I beleue in God, the Father almightie, &c. and in Iesus Christ his one Sonne our Lord, which was conceived by the holy Ghost, borne of the virgine *Mary* ^f.

^f *Symb. Apost.*

The right faith is, that we beleue and confesse, that our Lord Iesus Christ, the Sonne of God, is God and man, &c. who although he be God and man, yet he is not two, but one Christ. One not by the conuersion of the Godhead into flesh, but by taking of the manhood vnto God. One altogether, not by confusion of substance, but by vnitie of person ^g. I beleue in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten not made, beeing of one substance with the Father, by whom all things were made: Who for vs men, &c. came downe from heauen, and was incarnate, &c. He suffered, and was buried, &c. and hee shall come againe, &c. ^h. say the ancient and first Christians.

^g *Symb. Apost.*

^h *Symb. Nicen.*

ⁱ *Confess. Helv.*

1 c. 11. & 2.

ar. 11. *Basil. ar.*

4. *Bohem. ar.*

Gal. ar. 15.

Belg. ar. 19.

August. ar.

3 *Witten. c. 2.*

Suerica, ar. 2.

Harmon. con.

fess. praf.

The very same is the beleefe, and confession of all the reformed Churches at this present and alwaies hath bin ⁱ.

Errors, and adversaries vnto this truth.

Detestable therefore is the error,

Of the Acephalians; who denied the properties of the two natures in Christ ^a.

Of the Seuerites^b, of Entiches and Dioscorus, who affirmed the diuinity, and humanity of Christ to bee of one, and the same nature.

^a Hartman Schedel.
^b Niceph. l. 16. cap. 33.

Of the Monothelites; who denied that two wils, *viz.* a diuine, and humane, were in Christ^c.

^c Volater. l. 17.

Of Theodorus Mesechius; who said that the word was one thing, and Christ another ^d.

^d Magdeburg. eccles. hist. Cen. 6. c. 5. fol. 319.
^e Niceph. l. 18. c. 48.

Of Nestorius; who denied the two natures of Christ to be otherwise vnited, than one friend is ioyned to another^e, which onely is in good will, and affection.

Of Seruetus; who said of Christ, that he was the patterne of all things, and but a figure of the Sonne of God; and that the body of Christ was compact of three vncreated elements^f, and so confounded, and ouerthrewe both natures.

^f Beza. epist. 81. Confess. Gal. ar. 14.

4. Proposition.

Christ is the Sauour of mankind.

The prooffe from Gods word.

Christ to be the Sauour of mankind wee finde it perspicuously in the holy Scripture, which teacheth vs that Christ was crucified, dead and buried^a; and that to reconcile his Father vnto vs^b; and to be a Sacrifice for all sinnes of men^c.

^a Math. 27. 26, &c.
^b We were reconciled to God by the death of his Son, Rom. 5.
^c 10. God hath reconciled vs vnto himselfe by Iesus Chr.

Hence, I beleue the forgiuenes of sinne^d.

He suffered for our saluation^e.

For vs men, and for our saluation, he came downe from heauen^f: say our forefathers in their confessions: as doe also our brethren throughout Christendome^g.

2. Cor. 5. 18, by his crosse, Eph. 2. 16. It pleased the Father, &c. by him to reconcile all things vnto himselfe. Col. 1. 19, 20. He hath borne our infirmities, and carryed our sorrowes, E. 4. 53. 4. He is the lamb of God, which taketh away the sin of the world. Ioh. 1. 29. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs. Gal. 3. 13. God hath made him sinne for vs, which knew no sinne, that wee should be the righteousnesse of God in him. 2. Cor. 5. 2. He is the reconciliation for our sin, and not for ours only, but also for the whole world. 1. Ioh. 2. 2. d Symb. Apost. c Symb. Atha. f Symb. Nicen. g Confess. Heluet. 1. c. 11. & 2 ar. 11 Basil ar. 4 Bobem. ar. 6. Gal ar. 13. 16, 17. Belg. ar. 20. 21. August. ar. 3. Saxen. ar. 3. Wittemb. c. 3. SUEVICA. Harmon. Confess. praf.

The errors, and aduersaries vnto this truth.

Wicked then are all opinions, and assertions, contrafying, and crossing this truth: as;

a D. August. de
Trin. l. 5.

b Magdeburg.
eccles. hist. Gen.

4. c. 5.

c Bez. 4. epist. 60

d Iren. l. 1. c. 23

e Nic. l. 18. c. 5

f August. contr.

Fausl. l. 15 c. 10

g Antonia. tit.

13. c. 5. § 3.

h Theod. Tert.

i August. de

Fide, c. 32, 33.

That the Father, in his deity, not the Sonne, in his humanity, did suffer, which error the Patripasians did hold ^a.

That Christ, aswell in his diuinity, as in his humanity, suffered for mankind: an error of Apollinaris of old ^b; and of Iulianus, and Andreas Musculus, of late yeares ^c.

That the whole and holy Trinity was crucified; as said Petrus Antiochenus.

That Christ really, and indeed hung not on the crosse: for his passion was in shewe onely, said the Cerdonites ^d, the Euticheans ^e, and the Manicheans ^f; and another man, saide the Theopaschits ^g, and Basilides ^h, yea the very Deuils, and not Christ; said the Manicheis ⁱ, suffered, and hung on the crosse.

That the whole passion of Christ is to bee vnderstood allegorically, and not according to the letter; as the Family of Loue doe thinke ^k.

That Christ on the crosse hath suffered, for the redemption of mankind, and shall suffer againe for the saluation of the Deuils; such heretikes there haue bin ^l; ^m as Iesus, but shall againe suffer as Iesus Christ (which was one of Francis Ker his heresies, for which he was burned;) ⁿ for men, but one mother

k H. N. Instr.

ar. 4. sent. 17.

29.

l Wines Tho.

Aquinon 1.

Pet. 3.

m Iesuits Car.

1. booke, c. 10.

n Niceph. l. 18.

c. 52.

o Lonie, Tyr.

hist. tom. 1. l. 1.

p See art. 22. 3

31.

q Test. Rhem.

m Rom. 8. 17.

r Iulian. Col.

2. 24.

lane is the Sauour of women, a most execrable assertion of Postellus, the Iesuite ^m.

The fantasies of the Iacobites ⁿ, and Turkes ^o.

The popish doctrine touching the Masse, prayers vnto Saints, Pardons, and Purgatory, which make the passion of Christ either of none effect, or to put away but originall sinne onely ^p.

That albeit our Sauour hath suffered for all men in generall: yet both each man must suffer for himselfe in particular ^q; and the workes of one man may satisfie the iustice of God for another ^r: which are popish errors.

That Christ died not for the sins of all men; and that some finnes

finnes are so filthie, and enormous, as Christ his blood vpon true repentance of the delinquents part, cannot wash them away: which was Kains^c, Fr. Spiras^b, and other desperate persons error.

That whatsoeuer is written touching Christ his sufferings, must in vs, and with vs bee fulfilled; the false doctrine of H.N.^u.

f Gen. 4.
t Hist. Fr. Spir.
u Prophet of
the Spir. cap. 19
sent 3.

3. Article.

Of the going downe of Christ into Hell.

As Christ died for vs, and was buried: so also it is to be beleued, that he went downe into Hell.

The Proposition.

Christ went downe into Hell.

The prooue from Gods word.

SVndry be the texts of Scripture for Christ his descension into Hell.

Mine heart was glad (saith *Danid*^a, a figure of Christ) & my glory reioyced, my flesh also shall rest in hope. For why? Thou shalt not leaue my soule in hell.

a Psal. 16. 10.
11.
A 2. 2 16. 17.

O Lord my God, I cryed vnto thee, and thou hast healed me. Thou Lord hast brought my soule out of Hell^b.

b Psal. 30. 1, 2.

I will thanke thee, O Lord my God, with all my heart; and will praise thy name for euermore. For great is thy mercy towards me; and thou hast deliuered my soule from the nethermost hell^c.

c Psal. 86. 12, 13.

In that he ascended, what is it but that he had also descended first into the lowest part of the earth? Hee that descended is euen the same that ascended, farre aboue all heauens, that he might fill all things^d.

O death where is thy sting? O hell, where is thy victory^e? Also that Christ went downe into Hell, all sound Christi-

d Eph. 4. 9, 10.
e 1. Cor. 15. 55.

ans

f He descen-
ded into hell,
Symbol. A.
post. Athan.
g Confess. Helv.
2. 6. 11. Basil. ar.
2. August. ar.
3. Suerica, ar.
2.

ans both in former dayes^f, and now liuing^g, doe acknow-
ledge: howbeit in the interpretation of the article, there is not
that consent as were to bee wished, some holding that Christ
descended into Hell.

1. As God onely, and not man; as they doe which say, how
Christ descended powerfully, and effectually, but not perso-
nally into hell; and that the deity exhibited it selfe, as it were
present in the infernall parts, to the terror of the deuill, and o-
ther damned spirits.

2. As man onely; and that as some thinke, in body one-
ly, as when death as it were preuailed ouer him lying in the
grauē; as others deeme, in Soule onely, when he went vnto the
place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they do which affirme
that Christ in body, and soule, went, some thinke, as it were in-
to Hell, when vpon the Crosse, and els where hee suffered the
terrors and torments prophcyed of *Esay.* 53. v. 6. 10. *Psal.* 116
v. 2. and mentioned, *Math.* 26. v. 38. or 27. v. 46. *Luk.* 22. v. 42.
some say euen into Hell (the very place destinied for the Re-
probate) which he entred into the very moment of his Resur-
rection, at which time hee shewed and declared himselfe a
most glorious conqueror both of death, and Hell, the most
powerfull enemies.

Errors and aduersaries vnto this truth.

But till wee know the natīue, and vndoubted sense of this
article, and mystery of religion, persist wee aduersaries vnto
them which say:

That Christ descended not into hell at all, calling this article
an error, and a fable, as Carlile doth^a.

That Christ beeing dead, descended into the place of euer-
lasting torments, where in soule he indured for a time the very
paines which the damned spirits, without intermission doe a-
bide. *Bannisters* error b.

That Christ aliue vpon the crosse, humbled himselfe, *Vsque ad*
inferni tremenda tormenta, euen vnto the dreadfull torments of
hell:

^a Carlile a-
gainst D. Smith
p. 28. 77.

^b Treat. of Ban-
nisters errors.

hell^c: endured for a time those torments, *quales repro bi in eternum sensuri sunt*, which the reprobates shall euerlastingly suffer in hell^d: euen despaired of Gods mercie, finding God at this time, *Non Patrem, sed Tyrannum*, not a Father but a Tyrant: and ouercame despaire by despaire, death by death; hell by hell; and Satan by Satan^e: suffered actually. All the torments of hell for our redemption; and descended into the heauiest torments that Hell could yeeld^f: suffered the torments of hell, The second death. Abiection from God^g: and was made a curse, that is, had the bitter anguish of Gods wrath in his soule, & body, which is the fire that shall neuer be quenched^h.

That Christ personally in soule went downe into Lake Lyrrbo, to fetch from thence as *Canisius*ⁱ; to lose from thence, as *Vaux* he saith^k, the soules of our forefathers, which afore his death (as the Papiests dreame) were shut vp in the close prison of Hell^l.

That Christ by his descension hath quite turned Hell into Paradise: Cofterus, the Iesuits error^m.

^c Pagius Casec. Latin.
^d Pysc. in Luc. 12. 10.

^e Ferus in Math. 27.

^f Hugues re-
ioud. p. 38.

^g 138. 15.
^h Household
carech.

ⁱ Giffords ca-
rech.

^k Canis. carech.
^l Vaux carech.

^m Test. R. Rem.
an. Luk. 16. 26.
ⁿ Cofter. in his.
l. 5.

4. Article.

Of the Resurrection of Christ.

Christ did truly^a arise againe from death, and tooke againe his bodie, with flesh, bones, and all things appertaining to the perfection of mans nature: wherewith he ascended into heauen, and there sitteth^b untill he returne to iudge all men at the last day.

The propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heauen.
3. Christ shall come againe at the last day, to iudge all men, euen the quicke and the dead.

1. Proposition.

Christ is risen from the dead.

The prooffe from Gods word.

^a Thou wilt
not suffer
thine holy
one to see
corruption.
Psal. 16. 10.
After he is
killed, he shall
rise againe
the 3 day.
Marke 9.

31. & 10. 34.
Luk. 9. 32.

^b Ioh. 20. 14.

^c Math. 28. 9. ^d Luke 24. 13. 15. 30. 31. ^e Ioh. 20. 19. ^f 1. Cor. 15. 6. ^g Act. 1. 3. ^h Act. 1. 22. & 2
32. 1. Pet. 1. 3. ⁱ Act. 17. 2. 3. Rom. 10. 9. 1. Cor. 15. 4. 5. & c. 1. Symbol. Apost. Athan. Nicen. Confes.
Helvet. 1. ar. 11. & 2 c. 11. Basil ar. 4. Bohem. c. 6. Gal. ar. 15. 16. Belg. ar. 20. August. ar. 3. Sueric.
ar. 2. Harmon. confess. praf.

THe resurrection of Christ may easily be prooued from the
holy Scriptures, in which it is euident, first that Christ
should ^a; and next that he did rise from death vnto life, both
by his appearing to *Mary Magdalene* ^b, to diuers women ^c, to
two, to tenn ^e, to all the disciples ^f, to moe then 500. bre-
thren at once ^g, to sundry persons by the space of 40. dayes to-
gether ^h; and by the testimony also of the Apostles *Peter* ⁱ, &
Paul ^k.

A truth both beleueed, and acknowledged by Gods people
from age to age ^l.

Errors and aduersaries vnto this truth.

^a The Saddu-
ees say there
is no resurre-
ction, Mat. 22
23. they deny
there is any
resurrection.

Luke 20. 27.
they say there
is no resurre-
ction, neither
angel, nor spi-
rit, Act. 23. 8.

^b How say som
among you
that there is
no resurrec-
ti-

on of the dead. 1. Cor. 15. 12. ^c Epiphani. ^d August. contra Faust. l. 4. c. 16. ^e Mat. 28. 13. 15. ^f Lud.
Caret. l. diuinar. visor. ^g Holmsh. chron. fol. 1299. ^h Hist. Dauidis Georg. ⁱ 1. hilaster.

Vtterly false then, and vnchristian is the opinion of those
men.

Which vtterly deny the resurrection of any flesh, as did the
Sadduces ^a, the false Apostles ^b; *Simon Magnus* ^c, and the Mani-
chies ^d.

Which would acknowledge no resurrection of Christ, as
would not, nor will the Iewes ^e, nor hereticke Hamant ^f, nor
Dauid George, one of whose errors was, that the flesh of Christ
was dissolved into ashes, and so rose no more ^g.

Which affirme (as did *Cerinthus*) that Christ shal rise againe,
but yet is not risen ^h.

Which say, how our Sauour, after his resurrection, was so

deified,

deified, as he retained no more the parts and properties of his body, and soule; nor the vnion of both natures, but is meere-ly God. So thought the Schwenkfeldians:

Which take the Resurrection of Christ to be but an allego-¹ *Display in*
rie and no true, and certaine history; as doe the Familie of *Allens confes*
Louei.

2. Proposition.

Christ is ascended into heauen.

The prooffe from Gods word.

In saying how Christ with his body is ascended into hea-
uen, and there sitteth, and abideth, we doe agree with the Pro-
phets^a, Euangelists^b, and Apostles^c, with the ancient fathers^d,
and Gods people our brethren, throughout all Christen-
dome^e.

The errors and aduersaries vnto this truth.

But we altogether dissent.

From Hamant, the English heretike, which denied the as-
cension of Christ¹.

Also from Ket, the heretike and Apostata, which likewise
denied our Sauours ascension, affirming that his humane na-
ture is not in heauen but in Iudæa, gathering a Church and
people.

Also from the Germaine Vbiquitaries, and Papists, they say-
ing that Christ as man, is not onely in heauen, but in earth too²
at this instant, wherefoeuer the deity is^b, these affirming the
humane nature of Christ is, wherefoeuer the Sacrament of the
Altar is administred^c.

Also from the Montanists, Cataphrygians, and Carpocrati-
ans^d, who held how Christ not in body but in soule ascended
into heauen.

From the Papists, who say that Christ ascending into heauen

^a Psal. 47. 5.
68. 18.
110. 1.
^b Mat. 23. 44.
25. 64.
Act. 1. 9.
Luk 24. 51.
^c Rom 8. 34.
Ephc. 4. 8.
^d Symb. Apost.
Atban Nicen.
^e Confess Helv.
I. ar. 11. C. 2. c
11. Basil. ar. 4
Bohem. c. 6.
Gal. ar. 15. Bulg
ar. 20. August.
ar. 3. Saxen. ar.
3. Suerin ar. 2.

^a Holinsb. chro.
fol. 1299.
^b Ia. Smidelin-
nus, Vbiquita-
tis Apostolus.
Bez. 4. epist. 61.
^c Ergo it is not
in heauen, vn-
les heauen be
vpon earth
^d Philast. Tru-
dor.

** Catech. Trid.
in Symb. ver-
ba, descendit,
ad inferos, &
ascendit ad oer-
bos.*

Vaux catech.

c. 1.

Test. Rhem. an.

marg. p. 633.

¹ D. Ma. hom.

in Euang. in

festo Ascen.

Dom. & in e-

pist. Dom.

Ascen Dom.

² Act. 10. 38.

40. 41.

³ Rom. 2. 16.

⁴ 2. Tim. 1. 8.

⁵ 1am. 5. 9.

⁶ Symb. Apost.

Nicen. Athan.

Confess. Helv. 2.

c. 11. & 1. 47.

11. Basil. ar. 9.

Bohem. cap. 6.

Belg. ar. 37.

August. ar. 3.

Suevica, ar. 2.

^m Philaster.

carried with him the soules, which hee loosed from captiuitie, and bondage of the diuell; euen the soules of the righteous, afore that time not in heauen, but in Lymbo^e.

And lastly from those Germane diuines, which thinke that our Sauour carried with him into heauen the faithfull people, in soule and bodie, raised at his resurrection^f.

3. Proposition.

Christ shall come againe at the last day, to iudge all men, euen the quicke and the dead.

The prooffe from Gods word.

God annoiuted Iesus of Nazareth with the holy Ghost, and with power, &c. Him God raised vp the third day, &c. And he commanded vs to preach vnto the people, and to testifie, that it is he, that is ordained of God a Iudge of quicke, and dead, faith S. *Peter* ^g.

God shall iudge the world by Iesus Christ^h.

Iesus Christ shall iudge the quicke and dead at his appearing, and in his kingdome, &c. Henceforth is laid vp for me the crowne of righteousness, which the Lord, the righteous iudge shall giue mee at that day, and not to mee onely, but vnto all them also that loue his appearing; faith S. *Paul* ⁱ.

The Iudge standeth before the doore, faith S. *James* ^k.

And this Gods Church and people doe firmly beleeeue and faithfully confesse^l.

Errors, and aduersaries vnto this truth.

On the other side both they abroad, and we at home, abhorre them for their opinions, which said that,

There shall be no generall iudgement at all, as did the Manichies^m, and doe the Atheists.

That the diuels, and the most vngodly, some of them, and namely, so many as in hell doe call vpon God for mercie, and forgiue-

forgiuenes say the Turkes^b, yea of all them, say the Originists^c, and Catabaptists^d, shall be saued.

That the wicked shall not bee iudged at all, but shall dye as the brute beasts, and neyther rise againe in body, nor come vnto iudgement. An error of the Family of Loue^e.

That Christ shall not be the future Iudge; so thought both *David, George, Coppinger, and Arthington*: For that *George* rumord himselfe to bee the iudge of the whole world^f, and *Coppinger* and *Arthington*, published how *William Hacket* was come to iudge the world, and themselves to be his angels for the separating the sheepe from Goates^g.

That besides Christ, the Pope iudge is of the quick, & dead; An error of the Papiſts^h.

That afore the iudgement there shall be a golden world, the godly, and none besides, enioying the same peaceably, and gloriously, as the Ihwes imagineⁱ.

That the Beliefe, touching the general iudgement of Christ, ouer the liuing, and dead, is a doctrine mysticall, or a myſtery (no history;) as *H. N.* teacheth.

That the righteous are already in godly glory, and shall from henceforth liue euerlastingly with Christ, and raigne vp- on the Earth; as the Family of Loue holdeth.

5. Article.

Of the holy Ghost.

The holy Ghost¹ proceeding from the Father, and the Sonne,² is of one substance, maiesty, and glory, with the Father, and the Sonne, very, and eternall God.

The Proposition.

1. The holy Ghost is very, and eternall God.
2. The holy Ghost is of one substance, maiesty, and glory with the Father and the Sonne.

^b Pol. of the Turke, Emp. c. 23.

^c Auguſt. conf.

^d ar. 17.

^e Bulling. com.

^f Catap. l. 1.

^g tract. 1.

^h Display of the

ⁱ Fam. H. 6. b.

^j Hiſt. Davidis

^k Georg.

^l g Conſpir. for

^m pretend. Refor.

ⁿ p. 47. 55.

^o Arthing. ſedu.

^p h Extravag. de

^q ſent. Excom. c.

^r a nobis, c. 24.

^s q. 2.

^t i Confeſſ. Aug.

^u ar. 17.

^v k H. N. in bti

^w Inſtruct. pref.

^x ſent. 9.

^y l H N ibid.

^z ſent. 1 ar. 8. §

^{aa} 35 and in his

^{ab} Euang. c. 1. § 1

^{ac} Allens, confeſ.

^{ad} in the Diſplay.

3. The holy Ghost proceedeth from the Father and the Sonne.

1. Proposition

The holy Ghost is very and eternall God.

The prooofe from Gods word.

THE Holy Ghost to be verie, and eternall God, the Scriptures teach vs. For he is the Creator of all things. In the beginning God created the heauen, and the earth, &c. And the spirit of God mooued vpon the waters ^a. O Lord, how manifold are thy workes, &c. If thou hide thy face, they are troubled, if thou take away their breath, they die, and returne to their dust : if thou send forth thy spirit, they are created ^b : *Ergo* the Holy Ghost is God.

Christians are to be baptized in the name of the Holy Ghost ^c, as well as of the Father, and the Sonne. Therefore is he verie God.

Ananias lied vnto God ^d, and *Sapphira* tempted God, when both he lied vnto the Holy Ghost, and shee tempted the spirit of the Lord.

As God, he chooseth, assigneth, and sendeth forth men for the ministerie of the Gospell ^e ; as God hee decreeth orders for his Church and people ^f, and as God he is to be inuocate, and prayed vnto, as well as the Father, and the Sonne ^g.

Vpon this, and the like words, I beleue in the Holy Ghost ^h ; I beleue in the holy Ghost, the Lord and giuer of life ; the Catholike Faith is this that we worship one God in Trinity, and Trinity in Vnity, &c. The Father is God, the Sonne is God, and the holy Ghost is God. And yet they are not three Gods, but one God ⁱ, &c. say the ancient Fathers which also is the Faith and confession of all Gods people at this day ^l.

The errors, and aduersaries vnto this truth.

This maketh to the condemnation of the Pncumatomachies, whereof

^a Gen. 1. 2.

^b Psal. 104. 24

^c 29. 30.

^d Math. 28. 19.

^e Act. 5. 3 4. 9

^f Act. 13. 2. 4.

^g Act. 15. 28.

^h 2. Cor. 13. 13

ⁱ Symb. Apost.

^j Symb. Nicen.

^k Symb. Atha.

^l Confess. Hely.

^m Ar. 6. 2 c. 7.

ⁿ Basil. ar. 1. Robe

^o c. 3 Belg. ar. 8.

^p August. ar. 1.

^q Witenb. c. 1.

^r Suenica. ar. 1.

^s Gal. 6. Harm.

^t confess. part.

whereof

Some impugne the deity of the holy Ghost, as did in old time, *Samosatenus*^a and *Photinus*^b of late yeares, *Seructus*^c, *Ochinus*^d, abroad; and *Francis Ket*^e, *Hamant*^f, and certaine Brownists^g, among vs at home: Some affirme the holy Ghost to be but a meere creature, as did Arius^h, the Semiariansⁱ, the Macedonian heretikes^k, the Tropickes^l, *Ochinus*^m. Some haue assumed the stile, and title of the holy Ghost vnto themselues; as did *Simon Magnus*ⁿ: *Montanus*^o, and *Manes*^p.

Some haue giuen the title of the holy Ghost vnto men, and women; so

Hierax said, that *Melchisedech* was the holy Ghost^q.

Simon Magnus tearmed his Helene the holy Ghost^r.

The Helchetaires saide the holy Ghost was a woman, and the naturall sister of Christ^s.

Many Papiſts, and namely the Franciscanes^t, blush not to say, that *S. Francis* is the holy Ghost.

2. Proposition.

The holy Ghost is of one substance, maiesty and glory with the Father, and the Sonne.

The prooffe from Gods word.

The holy Ghost effected the incarnation of Christ^a, teacheth all things^b, leadeth into all truth^c, giueth vtterance to his seruants^d, and gifts vnto his people^e, placeth rulers in the Church and ouerseers to feede the flocke of God^f; sealeth the Elect vnto the day of redemption^g, as wel as the Father, and the son: and these three, viz. the Father, the word, and the holy Ghost, are one^h. Therefore is the holy Ghost of one substance, maiesty, and glory with the Father, and the Sonne.

And this was the beleefe of the ancient Fathers.

I beleue (say they) in the holy Ghost, the Lord and giuer of life, &c. who with the Father and the sonne together is worshipped

a Epiph.
b Vinc. Lyr. l.
aduers. bar.
c Bez. a. epist. 1.
d Zanch. de 3.
Ekl. 4. c. 1.
e burns at
Norwich, 14.
Jan. 1588.
f Holmsh. chro.
fol. 1299.
g who whi-
sper in corners
that we must
not beleue in
the holy Ghost,
saith Bredwel,
writing against
Gloucester, 102.
h Theod. l. 5.
i. 10.
i Philast.
k Soz. l. 4. c. 27.
l Athan.
m Zanch de 3.
El par. l. 2. c. 5.
n D. Hier.
o Eus. l. 5. c. 18.
p Chryl. l. de f. s.
q Epiphani.
r Epiphani.
s Alcar. Fr. l. 1.
a Mat. 1. 18.
20.
Luk. 1. 35.
b Ioh. 14. 26.
c Ioh. 16. 13.
d Act. 2. 4.
e 1. Cor 12. 8.
f Act 20. 28.
g Eph 4. 30.
h 1. Ioh. 5. 7.

i Symb. Nicen.

k Symb. Ath.

l Conf. f. Helv.

1 ar. 6. & 2. c.

3. Basil ar. 1.

Bobert c. 3.

Galvar. i. Belg.

ar. 1. Aug. ar.

1. Wittemb. c.

1, 2. Suerica,

ar. 1.

shipped, and glorified, who spake by the Prophetsⁱ.

The Godhead of the Father, of the Sonne, and of the holy Ghost, is all one, the glory equal, the maiesty coeternal. Such as the Father is, such is the Sonne, and such is the holy Ghost, &c. And in this Trinity none is afore or after other, none is greater or lesse then another: But the whole three persons be coeternall together, and coequall^k.

The very same doe all reformed Churches belecue, and confesse^l.

The Errors and aduersaries vnto this truth.

a Zanch. de 3.

El pvr. 1. 2. 5.

c. 1.

b Aug. cont.

Mar. Arcian.

c Ruffin. l. 1.

c. 25.

d Niceph. l. 9.

c. 47.

e Confes. Aug.

ar. 8.

f Pol. of ibe

Turke Emp. c. 5.

* Hutchinson

in his image

God, c. 24 p.

112.4

g H. N. in his

Instruct pref.

sem. 7.

h Idem in his

spir. land pref.

sect. 14.

i Sen. l. 1. dist.

sect. 5. 2.

k Zanch. de 2.

El par. 1. l. 4. c.

1. 1. Zanch. ib.

l. 1. c. 2.

The premises doe make

Against the Tretheites; which affirme the holy Ghost to bee inferior vnto the Father^a.

Against the Arrians; who said the holy Ghost was inferior to the Sonne^b.

Against the Macedonian heretikes, who helde the holy Ghost to be but a minister, and seruant of the Father, and the Sonne^c: yet of more excellent maiesty, and dignity then the Angels^d.

Against many erroneous spirits, which deliuer the holy Ghost to be nothing els but,

The motion of God in his creatures, as did the Samosate-nians^e.

A bare power, and efficacy of God working by a secret inspiration; as the Turkes^f; and certaine English Sadduces doe imagine^{*}.

The Inheritance allotted to the faithfull^g; and the beeing or vertuous estate of Christ^h, as dreameth H. N.

The affection of charity, or Loue within vs; an error of *Petrus Lombardus*ⁱ.

Gods loue, fauour, and vertue, whereby hee worketh in his children; so thought *Ochinus*^k, and *Seruetus*^l.

2. Proposition.

The holy Ghost proceedeth from the Father, and the Sonne.

The prooffe from the word of God.

The proceeding of the holy Ghost from the Father, and the Sonne, we gather from the holy Scripture, which teacheth how

The Father sendeth the Comforter, which is the holy Ghost, in the name of the Sonne ^a, and the Sonne sendeth the comforter, the spirit of truth from the Father ^b; he proceedeth of the Father ^c, and is sent of the Sonne ^d.

^a Ioh. 14. 26.

^b Ioh. 15. 26.

^c Ibid.

^d Ioh. 16. 7.

So with vs, say the ancient Fathers, and Christians.

He proceedeth from the Father and the Son ^e.

^e symb. Nicen.

The holy Ghost is of the Father, and of the Sonne; neither made, nor created, but proceeding. So there is one Father, not three Fathers, one Sonne, not three Sonnes; one holy Ghost, not three holy Ghosts ^f, which is the faith of the moderne Christians ^g.

^f symb. Athan.

^g Confess. Helv.

1. c. 3. Gal. 4. 3.

Belg. ar. 8. 11.

Witem. c. 3.

Suevica. ar. 1.

The aduersaries unto this truth.

This discovereth all them to be impious, and to erre from the way of truth, which hold and affirme,

That the holy Ghost proceedeth neither from the Father, nor the Sonne, but is one, and the same person that Christ is: as the Arrians doe ^a.

^a Basil. serm. de sp. s.

^b Russi Com-
muneale, c.

c. 2.

^c Guaguin de
relig. Moscov.

Father de re-
lig. Moscov.

^d T. Sout. l. 1.
distinct. 14.

That the holy Ghost proceedeth from the Father, but not from the Sonne: as at this day the Gracians ^b, the Russians ^c, the Moscouits ^d, maintaine.

That there is a double proceeding of the holy Ghost; one temporall, the other eternall, an error of Peter Lombard ^e, vncontrolled hitherto, and therefore well liked of the Papists.

6. Article.

Of the sufficiency of the holy Scripture for saluation.

Holy Scripture containeth all things necessary for saluation: so that whatsoever is not read therein, nor may be proued thereby, is not to be required of any man, that it should be beleued as an article of the faith or be thought requisite necessary to saluation. In the name of the holy Scripture, we doe vnderstand, those Canonically bookes of the old and new testament, of whose authority was neuer any doubt in the Church.

Of the names and number of the Canonically bookes.

Genesis.	The 1. Booke of Chronicles.
Exodus.	The 2. Booke of Chronicles.
Leuiticus.	The 1. Booke of Esdras.
Numbers.	The 2. Booke of Esdras.
Deuteronomium	The Booke of Esther.
Iosue.	The Booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbs.
The 1. Booke of Samuel.	Eccles or the Preacher.
The 2. Booke of Samuel.	Canticles or Song of Salomon.
The 1. Booke of Kings.	4. Prophets the greater.
The 2. Booke of Kings.	12. Prophets the lesse.

³ And the other bookes (as Hierome saith) the Church doth reade for example of life, and instruction of manners: but yet doth it not apply them to stablish any doctrine, such are these following.

The

*The 3. Booke of Esdras.**Baruch the Prophet.**The 4. Booke of Esdras.**Song of the 3. children.**The Booke of Tobias.**The Story of Susanna.**The Booke of Iudith.**Of Bel, and the Dragon.**The rest of the Booke of Hester. The Prayer of Manasses.**The Booke of Wisdome.**The 1. Booke of Macchabes.**Iesus the Sonne of Sirach.**The 2. Booke of Macchabes.*

* All the bookes of the New Testament, as they are commonly received, we doe receiue, and accompt them for Canonically.

The Propositions.

1. The sacred Scripture containeth all things necessary (to be knowne, and beleueed) for the saluation of man.

2. All the bookes in the volume of the Bible are not Canonically, but some and namely those here specified, are

3. The 3. & 4. bookes of *Esdras*, the Booke of *Tobias*. &c. are Apocryphall.

4. Of the new Testament all the bookes are Canonically.

1. Proposition.

The sacred Scripture containeth all things necessary (to be knowne, and beleueed) for the saluation of man.

The proöfe from Gods word.

THe holy Scriptures to be sufficient to instruct vs in all things necessary, to be knowne and beleueed, for mans saluation, the word of God teacheth.

Ye shall put nothing vnto the word which I command you (saith the Lord) neither shall ye take ought therefrom^a.

^a Deut. 4. 2.

Whatsoever I command you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom^b. Thou

^b Ibid. 12. 32.

D 2

shalt

shalt not turne away from it to the right hand, nor to the left, that thou maist prosper whither soeuer thou goest c.

• Ios 1. 7.

Euery word of God is pure, &c. Put nothing vnto his words least he reprocue thee, and thou be found a lyar d.

• Pro. 30. 5, 6.

These things are written that yee might belecue, &c. and that in beleeuing ye might haue life through his Name e.

• Ich. 10. 31.

The whole Scripture is given by inspiration of God, and is profitable to teach, to impropue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, beeing made perfect vnto all good works f.

f. 2. Tim. 3. 16

17.

g. Reuel. 22.

18. 9.

h. Confes. Helv.

1. ar. 1. 4. & 2. c.

1. Basl. ar. 10.

Bohem. c. 1. Gal

ar. 2. 4. 5. Bel.

ar. 7. Saxoa. ar.

1. Wittemb. c.

3. e. Sued. ar. 1.

If any man shall adde vnto these things: God shall adde vnto him the plagues, that are written in this booke: and if any man shall diminish of the words of this booke, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke g.

Hereunto Gods people both alwayes haue, and at this present doe subscribe h.

The Errours and aduersaries vnto this truth.

Therefore aduersaries be we to all aduersaries to this truth. especially

To such as scorne, and contemptuously reiect the booke of God, as both did the Circumcellians, which defaced, and burnt the holy Scriptures, and Pöpe Leo the tenth, who tearmed the holy Gospel, A fable of Christ: and doe the prophane Atheists c.

a. Aug. contra

Peccat. 1. c. 27.

b. Apol. Steph.

fol. 358.

c. Nash. in Christ

h. scages. p.

59. d.

d. Hist. Davidis

Georg.

e. Lindan. l. 1.

c. 1.

f. Bulling. cont.

Casabap. h. 1.

Also to such as debase the credite and estimation of the holy Scriptures, as David George did d: and both do the papists, who haue an opinion that the Scriptures of God are not sufficient to instruct mankind vnto saluation: and the Anabaptists, which deeme not the holy Bib'le to be the word of God f, with the Family of Loue, in whose bookes nothing is more frequent then the tearming of Gods reuerend ministers, and preachers, Scripture learned.

Also to them which with Gods word doe equall their owne doctrines,

doctrines, Injunctions, precepts, and Traditions, as doe the Papists. For of their doctrine, say the Rhemists: whatsoeuer the lawfull Apostles, Pastors, or Priests of Gods Church preach in the vnitie of the same Church (meaning the new Church of Rome) is to be taken for Gods owne word^a. To the same purpose, but more blasphemously Stapleton: As the Iewes were to beleue Christ: so are we simply, and in euery thing to beleue the Church (of Rome) whether it teacheth truth or errors^b.

Whatsoeuer by the authority of the Church is commanded, ought of all men to be esteemed as the verie Gospell, saith Abbat Trithemius^c, of Popish precepts: and our English Rhemists. He that despiseth the Churches, or her lawfull Pastors precepts. And of their Traditions: He that refuseth ecclesiasticall traditions, deserueth to be thrown out of the Church among the Heathen, as well as he which refuseth the Gospell, saith Didacus Stella^d, and the councill of Trent; with like affection of godlines and reuerence, embrace we, & worship the bookes of the old, and new Testament, and ecclesiasticall Traditions, saith the Councell^e. The like opinion haue the Moscovites of Traditions^f.

To them finally are wee aduersaries; which about the Scriptures doe preferre their owne^g inuentions, as did the Philosophers; whereof one said of *Moses*, That good man maketh a trimme discourse, but prooueth nothing; and the Grecians, to whom the Gospell is foolishnes^h; and imaginati- ons, as did the Manichiesⁱ, Dauid George^j, and doe the Turkes^k, and Family of Loue^l, or Traditions, as doe the Papists, who more cruelly doe punish the violators of their owne Traditions, and ordinances, then they do the breakers of Gods commandements; or Statutes, Edicts, Iudgements, Proclamations, &c. proceeding from the braine of man; as Macchiauell doth, as his schollers.

2. Proposition.

All the bookes in the volume of the Bible are not Canonical, but some are.

That some bookes, and namely those about mentioned, are Canonically, it hath bin granted by the best learned, and most godly of long time. And as al reformed Churches in the world are of the same iudgement with vs; so in their publike Confessions, some haue so accounted, and iudged of them as we doe^a.

^a Confess. Gal.
ar. 9. Belg. ar. 4.

Adversaries to this truth.

Therefore (to speake first of the canonically bookes of the old Testament) much haue they offended, which either reiected all, or allowed but some of the bookes of the old testament; of the former sort were the Seuerians^a, Basilides^b, Carpocrates^c, and the Manichies^d; are the Catabaptists^e: of the latter were sundry, whereof.

^a Triseur. de
eccl. scrip.
^b Epiphani.
^c Epiphani.

^d Aug. de bo-
no pers. l. 2. c. 11

^e Zuingl. lib.
contra Catabap-
t. D. Whit. de

S. Scrip. con-
tra Bellar. q. 1.

c. 1.
g. Ruffe Com. c.

23.
h. Cyril. catech.

18.
i. Terent. de

proph. haren-
k. Ber. a. m. vita

Cily.
l. Whitak. de

S. Scrip. contra
Bellar. q. 1. c. 3.

Some receiued no more but onely the five bookes of Moses as the Sadduceis^f.

Some, of all the bookes in the old testament, reiect the works of Moses, and namely his foure last bookes; as the Moscovites^g.

Some embraced the Law onely, and the Prophets; as the Samarites^h.

Some esteemed neither the Law, nor the Prophets; as the Appelleansⁱ.

Some had in contempt the booke of the Canticles, as Sebastian Castelleo^k.

And some the booke of Iob, as the Anabaptists^l.

3. Proposition.

The third and fourth bookes of Esdras, the booke of Tobias, &c. be Apocrypha.

That diuers, and namely these books mentioned, are Apocrypha, we are neither the first that said; nor they alone which affirme the same. For so iudge of them did the auncient council at Laodicea, and doe the Churches reformed and namely, in France^b, and Belgia^c.

^a Can. 59.
^b Confess. Gal.
ar. 3. Confess.
Belg. ar. 4.

Adver-

Errors and aduersaries vnto this truth.

So that they are to be held, and taken heede of, as Seducers which vpon the Church woold thrust, eyther other mens workes, and deuises, not comprised in the Bible, as would Some, the new Prophets, Barobas, and Barolf, of Basilides the heretike ^a.

^a Euseb. eccles.

hist. l. 4 c. 8.

^b Tertul. de

heret.

^c Magdaburg.

eccles. hist. c. 3.

^c 11.

^d Epiphan.

Some, the manifestations of Marcion the heretike ^b.

Some, the mysteries of Maniche the heretike ^c.

Others, Elaias Ascensorium, of Hierax the heretike ^d.

Others the Gospel after the Egyptians, after S. Andrew, S. James the lesser, S. Peter, S. Bartholomew, the 12. Apostles Barnabas, Nicodemus, Thaddeus.

The Canons of the Apostles, others.

Others, the Acts of S. Abdie, S. Andreas, S. Paul, Peter, Philip, Thomas.

Others the Reuelation of S. Paul, Peter, Steuen, Thomas.

Others, the bookes of the Anabaptists, of H. N. with Popish Legendes, and the like.

Or the bookes Apocrypha, within the volume of the Bible, as the Papiists, who therefore anathematize, and curse so many as take them not for Canonically.

^e Concil. Trid.

sess. 4. de cr. da

Can. scrip.

4. Proposition.

Of the newe Testament all the bookes are Canonically.

Although some of the ancient Fathers, and Doctors, accepted not all the bookes, contained within the volume of the new Testament, for Canonically: yet in the end they were wholly taken and receiued by the common consent of the Church of Christ in this world, for the very word of God, as they are at this day, almost in all places, where the Gospell is preached, and professed.

Howbeit we iudge them Canonically, not so much because learned, and godly men in the Church so haue, and do receiue, and

and allowe of them ; as for that the holy Spirits in our hearts doth testifie that they are from God: They carry a sacred and diuine authority with them ; and they doe also agree in all points with the other bookes of God in the old Testament.

Errors, and aduersaries vnto this truth.

Therefore in admitting all and euery of these bookes, & acknowledging them to bee Canonically, wee demonstrate our selues to be against

Such as reiected all the newe Testament, as did the Iewes, and our Matthew Hamant.

*a Holm/b. chro.
fol. 1299.*

Such as allowed part, but not the whole new Testament; and these were of diuers sorts, whereof

b Euseb. l. 3. c. 27

c Iren. l. 1. c. 26.

d Iren. ibid.

e Idem. l. 2. c. 11

f August. lib.

de uil. cred.

h Euseb.

Some allowed of the Euangelists, onely Matthew, as the Cerdonites^b, and Ebionites; others onely Luk. as the Marcionites^d, others, onely Iohn, as the Valentinians^e.

Some accepted onely the Acts of the Apostles, as the Tatians; others of all other bookes reiected the said Acts, as the Manichies, and the Seuerites^h.

i Iren. l. 3. c. 12

k Theodor. arg.

in epist. Pauli

ad Tit.

l Althemer. in

c. 2 epist. 14.

m Wigand.

synag. l. 5.

n See Whitak.

against W.

Rainolds. c. 7.

o Lib. de 600.

error. p. ouis.

Some of *S. Pauls* epistles, tooke the epistles vnto *Timothie*, and *Titus* onely to be Canonical, as Marcion the heretike *i*.

Some, as Apocryphal, refuse the epistle vnto *Philemon*^k, others the epistle vnto the Hebrewes, the epistle of *S. Iames*, as *Althemerus*^l, others the first, and second epistles of *Iohn* with the epistle of *Iude*, as *Wigandus*^m; others the epistle vnto the Hebrewes, of *Iames*, the two last of *Iohn*, and of *Iude*, as *Cardinal Caietane*.ⁿ

Some reiected the booke of *S. Iohns* reuelations, or the Apocalypse, as *Heshusius*^o: we are also against them which allowed neither the whole newe Testament, nor those bookes wholly, which they embraced, as the Marcionites, who defaced all those places in the Gospell after *Luke*, and in the epistles, which concerned either the diuinity, or humanity of our Saviour Christ *p*.

p Iren. l. 2. c. 29

And lastly are wee against them which receiue the whole new Testament, but deface and put out such textes as mislike them

them; as the Turkes who scrape out whatsoeuer they finde touching the passion of Christ, alleadging how it was added purposely by the Iewes in derision of Christians⁹.

⁹ *Ant. Tur. l. 1. p. 50.*

7. Article.

Of the Old Testament.

1 *The Old Testament is not contrary to the New. For both in the Old, and New Testament euerlasting life is offered to mankind by Christ, who is the onely mediatour betweene God and man, being both God, and man.*

2 *Wherefore they are not to be heard, which saine that the old Fathers did looke onely for transitory promises.*

Although the Law giuen from God by Moses, as touching¹ Ceremonies, and Rites, doe not bind Christian men: nor the ciuill precepts thereof ought of necessity to be receiued in any Common wealth: yet notwithstanding no Christian man whatsoeuer is free from the obedience of th commandements, which are called morall.

The propositions.

1. The old Testament is not contrary to the newe.
2. The old Fathers looked for eternall happines, through Christ, as well as for temporall blessings.
3. Christians are not bound at all to the obseruation of the Iudaicall ceremonies.
4. The Iudiciall lawes of the Iewes are not necessarily to be receiued, or established in any common wealth.
5. No Christian man whatsoeuer is freed from the obedience of the Law Morall.

I. Proposition.

The old Testament is not contrary to the new.

The proofe from Gods word.

That the old Testament is not contrary to the new, it may be prooued by many inuifible arguments: yet it is most apparant, in that our Sauour Christ, very God and very man, (as aboue art. 2. hath bin declared) is offered vnto mankind for his eternall faluation, by them both. For

We learne that there is one and no Christs moe in the new ^a, and we learne the same in the old ^b.

That Christ is the Sonne of God, in the new ^c, we learne the same in the old ^d.

That Christ is very man, in the new ^e; we learne that hee should be so from the old ^f.

That Christ was borne at Berthelem in the new ^g, we learne that he should be so from the old ^h.

That Christ was borne of a virgine in the new ⁱ, wee learne that he should be so from the old ^k.

That Christ was honoured of wise men in the new ^l, wee learne that he should be so from the old ^m.

That he rood vpon an Asse vnto Ierusalem, from the new ⁿ, we learne that he should so doe, from the old ^o.

That he was betrayed in the new ^p: we learne that he should be so, from the old ^q.

That he suffered not for his owne, but for our transgressions, in the new ^r; wee learne that hee should so doe, from the old ^s.

In the new that he rose againe from the graue ^t; from the old, that he should so doe ^u.

And in the new, that hee ascended into heauen ^x, and in the old, that he should so doe ^y.

^a Act. 3. 25.

Gal. 3. 8. 10.

^b Gen. 22. 18.

^c Mar. 16. 16.

Act. 13. 33.

^d Psal. 2. 7.

^e Heb. 2. 14. 15

16.

^f Esa. 11. 1.

and 53. 3.

^g Mart. 2. 1.

^h Mich. 5. 2.

ⁱ Math. 1. 23.

^j Esay 7. 14.

^k Matth. 2. 11.

^l Esay 60. 6.

^m Matt. 21. 1.

ⁿ Zach. 9. 9.

^o Luke 22. 7.

^p Zach. 11. 12.

^q Act. 8. 3.

^r 1 Cor. 15. 3.

^s Pet. 2. 24.

^t Esay 53. 5.

^u Act. 2. 29. 31.

^v 1 Cor. 15. 4.

Matth. 12. 40.

^w Psal. 16. 10.

Ionis 1. 17.

and 2. 10.

^x Ephe. 4. 8.

^y Psal. 6. 18.

Errors and aduersaries vnto this truth.

We are then aduersaries to all them, which reiect, as of no reckoning, the old Testament, as did both old heretikes, as Basilides, Carpocrates, and the Manichies, and the new Libertines, who say the old Testament is abrogated ^b.

^a See afore ar.
6. prop. 1.
^b Bulling. cont.
Anabap. 12.
c. 14.

2. Proposition.

*The old Fathers looked for eternall happines, through Christ,
as well as for tempoyall blessings.*

The prooffe from Gods word.

The olde Fathers to haue looked not onely for transitory promises, but also for eternall happines, through Christ, the holy Scripture doth manifest.

S. Paul faith ^a.

^a 1 Cor. 10. 1.

Brethren, I would not haue you ignorant, that all our Fathers were vnder the cloude, and all passed through the red sea; and did all eat the same spirituall meat; and did all drinke the same spirituall drinke: (for they dranke of the spirituall Rock that followed them; and the Rocke was Christ.)

2

3

By faith Noe was made heire of the righteousnesse which is by faith ^b.

^b Heb. 11. 7.

By faith Moses, when hee was come to age, refused to be called the sonne of Pharaohs daughter, and chose rather to suffer aduersity with the people of God, then to enioy the pleasures of sinne for a season; esteeming the rebukes of Christ greater riches, then the treasures of Egypt: for he had respect vnto the recompence of the reward ^c &c.

All these through faith obtained good report, and receiued not the promise; God prouiding a better thing for vs, that they without vs should not be made perfit ^d.

^c Ibid. 14.
25. 36.

^d Ib. 39. 40.

Abraham reioyced to see my day ^e, Abraham aboue hope, beleueed vnder hope, that he should be the father of many nations ^f.

^e Ioh. 8. 56.

^f Rom. 4. 18.

Of which saluation the Prophets haue inquired, and feared ^g.

^g 1 Pet. 1. 10.

This truth was neuer doubted of in the Church of God, and is publicly acknowledged by some confessions^h.

^a *Helv. 3. c. 13*
^b *Saxon ar. 13.*

The aduersaries vnto this truth.

They are not then to be heard, which thinke the Fathers, & faithfull people before Christ his time, hoped onely for temporall, & not for spirituall, & if for spirituall, yet not for eternall happines; as did many of the Iewish Athiests^a, and Saduces^b, and doe the Family of Loue, which make the promises of happinesse, by temporall blessings to be accomplished in transitory life.

^a *Psal. 53. 1.*
^b *Acts 23. 18.*

Hence H. N. very strangely allegorizeth of the land of promise, when he calleth it, The good land of the vpright, and concordable life; and saith that, The louely being, or nature of the Loue, is the life, peace, and ioy, mentioned Rom. 14. 6. and the land of promise, wherein hony, and milke floweth, spoken of Exod. 3. a. 13. a. Deut. 8. b. This, and more a great deale to this effect hath H. N.^c

^a *In his booke
entit The spir.
land of peace,
c. 18. § 10. &
c. 25. § 4.*

3. Proposition.

Christians are not bound at all to the obseruation of the Iudaicall ceremonies.

The prooffe from Gods word.

That neither the whole law ceremoniall of the Iewes, nor any part thereof is necessarily to be obserued of vs Christians, the holy Scripture teacheth vs by *Peters* vision^a, the Apostles decree^b, and by the doctrine of *S. Paul*^c.

As all beleuee, so some Churches publicly acknowledge the same^d.

^a *Acts 10. 13.*
^b *Acts 15. 24.*
^c *Gal. 2. 3, 4.*
^d *and 4. 10. 11.*
Eph. 2. 14, 15
Coloss. 2. 16.
17.
d Confess. Gal.
ar. 23. Belg. ar.
25.

Errors, and aduersaries vnto this truth.

In a wrong opinion therefore be they, who are of minde, either that the law Ceremoniall wholly is to continue, and be in vse, or that part thereof is yet in force, and must be.

The former of these was the opinion of the false prophets^a,
the

^a *Acts 15. 1, 2*

the Cerinthians^b, the Ebionites,^c and is of the Iewes, Armenians, and Family of Loue^d; the latter is an error of our home Sabbatarians. For say they :

The Sabbath was none of the Ceremonies, which were iustly abrogated at the coming of Christ^e.

When all Iewish things haue bin abrogated, onely (be their very words) the Sabbath hath continued still in the Church in his proper force, that it might appeare that it was of a nature farre differing from them^e.

Whereas all other things were so changed, that they were cleane taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath day) was so changed that it yet remaineth: which sheweth that though all the other were ceremoniall, and therefore, had an ende, This (Sabbath) was morall, and therefore abideth still^g.

The Commandement (of sanctifying euery Seauenth day, as in the Mosaicall decalogue) is naturall, morall, and perpetual (is their doctrine^h.)

^b Euseb.

^c Iren. l. 1. c. 26

^d H. N. CHANG.

^e 13. § 4. 9.

^f D. B. Sab. doctrine, l.

booke, p. 11.

^g Ibid p. 20.

^g Ibid p. 41.

^h Ibid p. 7.

4. Proposition.

The iudiciall lawes of the Iewes, are not necessarily to be received, or established in any Common wealth.

The prooffe from Gods word.

The truth hereof appeareth, by the Apostles decree; which sheweth whereunto onely the primitive Church necessarily was tied.

By the Apostles doctrine^b, which enioyneth Christians to yeeld obedience vnto the ordinances of their lawfull gouerners, and commanders whofoeuer.

By the Apostles example, and namely of the blessed S. Paul^c, who tooke benefir, and made good vse of the Romane, and Emperiall lawes.

^a Act. 15. 20.

28. 29.

^b Rom. 13. 1

ⁱ Pet. 2. 13, 14

^c Act. 16. 37.

Act. 22. 25.

&c.

Act. 25. 11, 12.

Errors, and aduersaries vnto this truth.

This truth neither is, nor euer was oppugned by any Church. Only among our selues some thinke vs necessarily tied vnto all the Iudicials of *Moses*, as the Brownists (For they say. The lawes Iudiciall of *Moses* belong as well vnto Christians, as they did vnto the Iewes ^a.

^a Barrowes
disco. p. 127.

^b 1. Replie. sect.
1, 2.

^c Anatom. of
abuses, 2. part.
D. b.

Others, that wee are bound, though not vnto all: yet vnto some of the Iudicialls, as holdeth T. C. ^b, and *Philip Scrubs* ^c.

5. Proposition.

No Christian man whosoeuer is freed from the obedience of the law Morall.

The prooffe from Gods word.

Thinke not that I am come to destroy the Law, or the Prophets, I am not come to destroy them, but to fulfill them. For truly I say vnto you (saith our Sauour Christ) till heauen, and earth perish one iot, or one title of the law shall not scape, till all things be fulfilled: whensoever therefore shall breake one of these last commandements, and teach men so, shall bee called the least in the kingdome of heauen, & c ^a.

^a Math. 5. 17.
18, 19.

If thou wilt enter into life, keepe the commandements, & c. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale; thou shalt not beare false witnesse; Honour thy father, and thy mother ^b.

^b Mat 19, 17,
18, 29.

Doe wee make the lawe of none effect, through faith? God forbid, yea, we establish the Lawe ^c. Circumcision is nothing and vncircumcision is nothing, but the keeping of the Commandements of God ^d. The publike confessions of the Churches of God in France ^e, and Belgia ^f agree with this Doctrine.

^c Rom. 3. 31.
^d 1. Cor. 7. 19.
^e Art. 23.
^f Art. 25.

Errors,

The errors, and aduersaries vnto this truth.

Whereby are condemned, as most wicked and vnfound, the opinions

Of the Manichies, who found fault with the whole Lawe of God, as wicked, and proceeding, not from the true God, but from the prince of darkenes.

Of Brownist Glouer, whose opinion was, that Loue now is come in the place of the tenne commandements^b.

Of Iohannes Islebius, and his followers, the Antinomies, who will not haue Gods lawe to be preached; nor the consciences of sinners to be terrified, and troubled with the iudgements of God^c.

Of Banister (among our selues) who held how it is vtterly euill for the Elect, so much as to thinke, much lesse to speake, or heare of the feare of God) which the Law preacheth^d.)

^a Aug. cont.
Faust. epist. 11.
C. 74
^b Bredwel de-
rect. p. 119.
^c Sim Pauli
mth. par. 2. de
leg. Dei, p. 54.

^d Banist. error.

8. Article.

Of the three Creedes.

The three creedes, Nicene creede, Athanasius creed, and that which is commonly called the Apostles creede, ought thoroughly to be receiued, and beleueed. For they may bee prooued by most certaine warrants of holy Scripture.

The Proposition.

1. The Nicen, Athanasian, and Apostolicall Creedes, ought to be receiued, and beleueed.

2. The three creedes, viz. the Ni, Athan. and of the Apostles, may be prooued by the holy Scripture.

1. Propo-

1. Proposition.

The Nicen, Athanasian, and Apostolicall Creedes, ought to be received, and beleened.

*a Confes. Helv.
2. c. 11 Gal. ar.
3. Belg. ar. 9.
Saxon. ar. 1.*

THIS Proposition the Churches of God, both anciently, and in these dayes ^a, doe acknowledge for true.

The Errors and aduersaries unto this truth.

*a Bar. disco. p.
76.
b Genebr. l. 4.
p. 1158.
c Surins chro.
p. 329.*

Therefore much out of the way of Godlinesse are they, which tearme the Apostles Creede, A forged pacherie, as Barrowe doth ^a, and Athanasius, Sathanasius creede, so did Gregorius Paulus in Polonia ^b, and the new Arrians, and Nestorians in Lituania ^b.

My selfe some 28. yeares agoe, heard a great learned man, whose name vpon an other occasion afore is expressed (to whose acquaintance I was artificially brought) which in priuate conference betweene him, and my selfe tearmed worthy Zanchius a Foole, and an Ass, for his booke de tribus Elohim, which refuteth the newe Arrians; against whose founders, the Creedes of Athanasius, and Nicene were deuised. Him attentiuely I heard, but could neuer since abide for those words: and indeede I neuer sawe him since.

2. Proposition.

The three Creedes, viz. the Ni. At han, and of the Apostles, may be prooued by the holy Scripture.

*a Deut. 6. 4.
Mal. 2. 10.
1. Cor. 8. 4.
Eph. 4. 3, 6.
b Mat. 3. 17.
Gal. 4. 6.
1. loh. 5. 7.*

The prooue from the word of God.

Than this assertion nothing is more true, For the Creedes, I meane these three Creedes, speake first.

Of one and the same God, whom we are to beleene is for essence, but one ^a, in persons three ^b, viz. the Father, the Creator

tor^c, the Son, the Redeemer^d, the holy Ghost, the satisfier^e. c Psal. 134. 3.
d Efa. 53. 4.
Rom. 5. 18.
Gal. 3. 13.
Eph. 1. 16.
1. Ioh. 2. 2.
e 1. Cor. 1. 21.
22 1. Pet. 1. 2.
f Eph. 1. 7. 4.
& 2. 21. Col.
10. 16. Heb.
1. 2. 2. g Efa. 54. 2. Psal. 87. 4. A. 1. 8. & c. Eph. 3. 14. Reu. 5. 9. b Eph. 4. 15. 1. Cor. 10. 16. Heb.
10. 25 1. Ioh. 1. 7. Efa. 44. 22. Mar. 18. 23. & c. Col. 2. 13. k Ioh. 5. 38. 1. Cor. 15. Phil. 3. 21. i
Ioh. 6. 39. 1. Pet. 1. 4. Reu. 2. 1. 4.
Next of the people of God which we must thinke, and beleue
is,

The holy^f, and Catholike Church^g,

The Communion of Saints^h,

Pardoned of all their sinnesⁱ,

And appointed to arise from death^k, and to enjoy eternall
life, both in body and soule^l.

1. 2. 2. g Efa. 54. 2. Psal. 87. 4. A. 1. 8. & c. Eph. 3. 14. Reu. 5. 9. b Eph. 4. 15. 1. Cor. 10. 16. Heb.
10. 25 1. Ioh. 1. 7. Efa. 44. 22. Mar. 18. 23. & c. Col. 2. 13. k Ioh. 5. 38. 1. Cor. 15. Phil. 3. 21. i
Ioh. 6. 39. 1. Pet. 1. 4. Reu. 2. 1. 4.

The aduersaries vnto this truth.

Therefore we are enemies to all aduersaries of this doctrine¹
or any whit of the same in them comprised, whether they bee
Atheists, Jews, Sadduces, Ebionites, Tretheites, Antitrinitarians
Apollinarians, Arrians, Manichies, Nestorians, Origenians,
Turkes, Papists, Familists, Anabaptists, or whosoever.

9. Article.

Of Originall, or Birth sinne.

¹ Originall sinne standeth not in the following of Adam
as the Pelagians doe vainly talke, but² it is the fault, and
corruption of the nature of euery man, that naturally is
engendred of the offspring of Adam, whereby man is very
far gone from originall righteousness, and is inclined to e-
uill, so that the flesh lusteth against the spirit, and therefore
in euery person, borne into the world, it deserueth Gods
wrath, and damnation.

³ And this infection of nature doth remaine, yea in
them that are regeneratcd, whereby the lust of the Flesh,
called in Greeke *σάρκα* & *σάραξ*. Which some doe expound, the

wisedome: some the Sensuallitie, some the affection: some the desire of the flesh, is not subiect to the law of God. And although there is no condemnation for them that beleue, and are baptised: yet the Apostle doth confesse, that Concupiscence, and Lust hath of it selfe the nature of sinne.

The Propositions.

1. There is Originall sinne.
2. Originall sinne is the fault, and corruption of the nature of euery man, &c.
3. Originall sinne remaineth in God his deere children.
4. Concupiscence, euén in the regenerate, is sinne.

1. Proposition.

There is Originall sinne.

The proofoe from Gods word.

IN the holy Scripture we finde of Originall sinne, the cause, the subiect, and the effects: the cause thereof is *Adams* fall^a, partly by the subtile suggestions of the diuell^b, partly through his owne free-will: and the propagation of *Adam* his corrupted nature vnto his seede and posteritie.

^a Rom. 5. 12.

^b 1 Cor. 15. 21.

^c Gen. 3. 4.

^d 2 Cor. 11. 3.

^e Ioh. 3. 3.

^f 1 Pet. 2. 2.

^g Iam. 1. 18.

^h Eph. 2. 1, 3, 4.

Except a man be borne againe, he cannot see the kingdome of God, saith our Saviour Christ^c. As by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned, saith S. Paul^d. As new borne babes desire the sincere milke of the word, that ye may grow thereby, saith S. Peter^e. And S. James^f, Of his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle Paul againe^g: You that were dead in trespasses and finnes, &c. and were by nature the children of wrath, as well as others. But God, which is rich in mercy, through his great loue where-with hee loued vs, euén when wee were dead by finnes, hath quickned

quickned vs together in Christ, &c.

The subiect thereof, is the old man, with all his powers, minde, will, and heart. For in the minde there is darknesse, and ignorance of God, and his will^h: and in the will and heart of man, there is concupiscence, and rebellious affections against the law of Godⁱ.

And the effects of this Birth, or Originall sinne, are first actual sinnes, and they both inward, as vngodly affection; and outward, as wicked lookes, prophane speech, and diuelish actions^k; next, an euill conscience^l, which bringeth the wrath of God^m, deathⁿ, and eternall damnation^o.

All Churches of God beleue this, and some in their public confessions testifie so much^p.

^h Ioh. 8. 24. Rom. 5. 12. Iam. 1. 15. ^o Rom. 5. 18. ^p Confess. Helv. 1. ar. 8. ^q 2. c. 8. Basil. ar. 2. Bohem. c. 4. Gal. ar. 9. 11. Belg. 5. August. ar. 1. Saxon ar. 2.

^b Mat. 12. 34.
^h Rom. 8. 7.
ⁱ Cor. 2. 14.
^l Ioh. 3. 1.
^k 5. 19, 20
^l Math. 5. 29
^m Act. 7. 39. and
ⁿ 15. 9. Rom. 1
^o 11. Iam. 1. 13
^p 14.
^q Mat. 15. 19.
^r Ioh. 3. 21.
^s Rom. 1. 18
^t Coloss. 3. 5, 6.

The Errors and aduersaries vnto this truth.

Thus armed with authoritie, and forces from the word of God, and assisted with the neighbour Churches, we offer battell.

1. To the Iewes^q, Carpocratians^r, and Familie of Loue^s, who flatly denie there is any originall sinne.

2. To the Papists, which say, that Originall sin is of all the least sinne, and lesse then any venial sinne.

Originall sinne is onely the debt of punishment for the sinne of Adam, and not his fault.

Originall sinne is not properly sinne: all this hath Ruardus Tapperus^t.

Such as are infected onely with Originall sinne, are free from all sensible punishment^u.

3. To Florinus and Blastus, who make God the author of sinne^x.

4. To the Sabbatarians among vs, who teach, that The life of God in Adam before his fall, could not continue without a Sabbath^y.

^q Fr. Lamy. de
villa. un. de
formam. S. con-
cion. 1. c. 13.
^r Clem. Alex.
strom. lib. 3.
^s Display in
Allens confess.

^t Tapp. tract. de
pec. Orig.
^u Th. Aquin. 1.
4. dist. 16. q. 1.
ar. 2.
^x Confess. Helv.
2. c. 8. ex. item.
^y Sab. doct. 1.
booke p. 15.

^b *Ibid.*ⁱ *Ibid.* 2 booke,
pag. 182.

The Sabbath was ordained before the fall of *Adam*, and that not onely to preferue him from falling^h, but also that being holy and righteous still, he might haue bin preferred in the fauour of God; which D. B. deliuereth in his Sabbath doctrine.

5. We are also aduersaries to the like curiously affected, who enquire.

Whether it was Gods will, that *Adam* should fall?

Whether God enforced our first parents to fall?

Why God stayed not *Adam* from falling? &c.

2. Proposition.

Originall sinne is the fault, and corruption of the nature of every man, &c.

^a *Confess. Gal.*

ar. 10.

^b *Confess. Belg.*

ar. 25.

^c *Rom.* 5. 12,
16.^d *Confess. Aug.*ar. 2. *Saxon.* ar.2. *Witt.* c. 4.^e *Rom.* 3. 23.

and 7. 18.

Eph. 2. 3.^f *Confess. Helv.*2. c. 8. *Gal.* ar.10. *Bohem.* c.4. *August.* ar. 2.*Saxon.* ar. 2.*Wittemb.* c. 4.^g *August.* de

pecc. meritis, c.

1. 3.

^h *Display in**Alloes confess.*ⁱ *Tertull.*^j *Augustin.*^k *August.* de

heres.

The prooffe from Gods word.

Originall sinne is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing; neither doth Gods people so thinke, and some Churches, by their extant Confessions, with vs denie the same: as the Church in France, and the Lowecountries^b: but it is, partly the Imputation of *Adam* his disobedience vnto vs^c, and partly the fault, and corruption of mans nature^d, as the Churches also acknowledge^e.

The errors and aduersaries vnto this truth.

Aduersaries vnto this truth, are,

The Pelagians^f, and Familie of Lone^g, who say that Originall sin commeth not by propagation, but by Imitation,

Such as ascribe Originall sinne in no sort vnto man, but either vnto God, as did the Hermogenians^h, or vnto the diuell, as did the Valentiniansⁱ.

The Manichies, who preached that this sin is another, and a contrary substance within vs, and proceeded not from our corrupted nature^k.

The

The Apollinarians, who held originall sinne to bee from nature ^f.

The Papists, who affirme that some persons, and namely, the virgine *Mary* ^g, is free from this Originall sinne.

3. Proposition.

Originall sinne remaineth in God his deere children.

The prooffe from Gods word.

I allow not that which I doe; for what I would, that doe I not, but what I hate, that doe I, saith *S. Paul* ^a.

The flesh lusteth against the spirit; and the spirit against the flesh: so that ye cannot doe the same things that ye would b.

Euery man is tempted, when he is drawn away by his own concupiscence, and is enticed ^c.

Dearely beloued, I beseech you, as strangers, abstaine from fleshly lusts, which fight against the soule ^d.

Nothing is more true in the iudgement of Gods people ^e.

Errors and aduersaries vnto this truth.

We stand therefore in this point,

Against the Papists, who say that Originall sinne was not at all, much lesse remained in the Virgine *Mary* ^a.

Against Giselbertus, whose doctrine is, that Baptisme once receiued, there is in the baptized no sinne at all, either originall, or actuall.

Against the Familie of Loue, who affirme that the elect, and regenerate sinne not ^e.

Against the Carpocratians, whereof some boasted themselves to be enery way as innocent as our Sauour Christ ^d.

Against the Adamites both old ^e and newe ^f, who said they were in so good a state as *Adam* was before his fall, therefore without originall sinne.

Against the Begadores in Almaine, affirming they were

^f *Arban. de incar. Christi.*

^g *Concil. Trid. sess 5. de orig. Alb.*

M. g. c. 74. super Euang.

Missus est, &c. Paulus de Paul.

lacio in Marb. c. 11. p. 463.

^a *Rom. 7. 15.*

^b *Gal. 4. 17.*

^c *Iam. 1. 14.*

^d *1. Pet. 2. 11.*

^e *Consef. Helv. 1. ar. 8. & 2. c.*

^f *Basil ar. 2.*

Gal. ar. 11.

Saxon. ar. 11.

^a *Concil. Basil. sess 36. Test.*

Rhem. amos.

Rom. 5. 14.

^b *Giselb. lib. al. tercat Synag.*

& eccles. c. 8.

^c *H. N. docu-*

ment. seu. c. 2.

§ 1. c. 13. § 5.

^d *Iren. l. c. 24.*

& Epiphan

^f *Aeneas Sylv. hist. Bobem. c.*

41.

g Carian⁷, 4
Summa Concil

impeccable, and had attained vnto the very top, and pitch of perfection, in vertue, and godlines, ^g.

4. Proposition.

Concupiscence, euen in the regenerate, is sinne.

g Gal. 5. 17.
b 1. Pet. 2. 11.
d Rom. 7. 23.
d Rom. 8. 1.
e Gal. 5. 17. 21
f 1. Tim. 1. 14. 15.
f Coloss. 3. 5.

Concupiscence in whomsoever, lusteth against the Spirit ^a, fighteth against both the soule ^b, and the lawe of the mind ^c, and therefore (but that there is no condemnation to them which are in Christ Iesus ^d, it bringeth death, and damnation ^e.

Mortifie therefore your members, which are vpon earth (saith S. Paul¹ vnto the Colossians) fornication, vncleannes, the inordinate affection, euill concupiscence, &c. for the which things sake, the wrath of God commeth on the children of disobedience.

g 1. Pet. 3. 11.

And vnto all Christians, S. Peter, I beseech you, as strangers, abstaine from fleshly lusts ^g.

h Confess. Helv.
2. c. Saxon. ar.
2. 10.

To the same purpose is both the doctrine, and Confessions of Gods people ^h.

Errors, and aduersaries vnto this truth.

i Confess. Aug.
ar. 2.

Therefore wee mislike their opinions, as vnfound, which say that concupiscence either is no sin at all; or but a veniall sin, the former was an assertion of the Pelagians ⁱ, and is of the Papists; that latter was one of Glouers errors.

Francis, the Monke of Colen counted concupiscence no sin, but said it was as naturall, and so no more offensive before God, for man to lust, then for the Sunne to keepe his course.

k Lomb. 1. 2.
dist. 32.

Petrus Lombardus saith, that¹ Concupiscence afore Baptisme is both a punishment, and a sin, but after Baptisme is no sinne, but onely a punishment ^k.

l Catech. Tripl.
præcep. 9.

The Church of Rome, both teacheth that the power of lusting is not, but the vse of wicked concupiscence, is euill, and numbred amongst most grieuous sinnes ^l; and decreeth how, Concupiscence is not sinne, but proceedeth from sinne, and incli-

inclineth vnto sinne d.

Glouer, the Brownist saide that the intemperate affections of the mind, issuing from concupiscence, are but veniall finnes.

d. concil. Trid.
ses. 5. de vitiis
de pec. Orig.
e. Bred. de iust.
.69, 119.

10. Article.

Of Freewill.

The condition of man, after the Fall of Adam is such that he cannot turne, and prepare himselfe by his owne naturall strength, and good workes, to faith and calling vpon God, wherefore we haue no power to doe good workes pleasant, and acceptable to God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when we haue that good will.

The Propositions.

1. Man of his owne strength, may doe outward, and euill workes before he is regenerate.
2. Man cannot doe any worke that good is, and godly, being not yet regenerate.
3. Man may performe, and doe good workes, when hee is preuented by the grace of Christ, and renewed by the holy Ghost.

1. Proposition

Man of his owne strength may doe outward, and euill workes before he is regenerate.

The prooffe from Gods word.

VVEe deny not, that man, not yet regenerate, hath free will to doe the workes of nature, for the preseruati-
on,

a Confess. Helv.
2 cap. 9. *Aug.*
ar. 28. *Saxon.* 3
ar. 3. 4. 7.
b Gen. 6. 9.
c Confess. Helv.
2 c. 9. & *1* ar. 9.
Bohem. c. 4.

on of the body, and bodily estate, which thing had; and haue the brute beastes, and prophane Gentiles, as it is also well obserued in our neighbour Churches ^a: Besides man hath free will to performe the workes of Satan, both in thinking, willing, and doing that which euill is. For the imaginations of the thoughts of mans heart are onely euill continually ^b; euill, euen from his youth ^c. A truth confessed by our brethren.

Adversaries to this truth.

a Simon Pauli
meth. par. 2. de
lib. Ar.
b Aug. epist. 28

A false perswasion is it therefore, that man hath no power to moue eyther his body so much as vnto outward things, as Laur. Valla dreamed ^a, or his minde vnto sinne, as the Manichies maintained, affirming how man is not voluntarily brought, but necessarily driuen vnto sinne ^b.

2. Proposition.

Man cannot doe any worke that good is, and godly, being not as yet regenerate.

The prooffe from Gods word.

a Rom. 8. 7. 8.

b 1. Cor. 2. 14
c 1. Cor. 12. 3.
d 2. Cor. 3. 5.
e Ioh. 15. 5.
f Confess. Helv.
2 ar. 9. & *2* c.
9.
Basel. ar. 2. *Bo-*
hem. c. 4. *Aug.*
ar. 18. *Belg.* ar.
 14.

The wisdom of the flesh is enmity against God: for it is not subiect to the Law of God, neither indeede can be. They that are in the flesh cannot please God ^a.

The naturall man perceiueth not the things of the spirit of God; for they are foolishnes vnto him, neyther can hee know them, because they are spiritually discerned ^b.

No man can say that Iesus is the Lord, but by the holy Ghost ^c.

Wee are not sufficient of our selues to thinke any thing, as of our selues, but our sufficiency is from God ^d.

Without me ye can doe nothing, saith our Sauour Christ ^e.

Which is the confession of the godly reformed ^f.

Adver-

The aduersaries onto this truth.

Aduersaries vnto this truth are all such as hold, that naturally there is Free will in vs, and that vnto the best things. So thought the Pharisees, the Sadducees, the Pelagians^a, and the Donatists^b: and the same affirme the Anabaptists^c, and Papists. For say the Papists

Man, by the forme and power of nature, may loue God, aboue all things d.

Man hath free will to performe euen spirituall and heauenly things^e.

Men beleue not but of their owne free will^f. It is in a mans free will to beleue, or not to beleue, to obey, or disobey the Gospell of truth preached g.

The Catholike (popish) religion teacheth free-will^h.

3. Proposition.

Man may performe, and doe good workes, when hee is preuented by the grace of Christ, and renued by the holy Ghost.

The prooffe from Gods word.

In a man preuented by the grace of Christ, and regenerate by the holy Spirit, both the vnderstanding is enlightened, so that he knoweth the secrets and will of God; and the minde is altogether changed, & the body enabled to do good works.

To this purpose the Scriptures are plentifull.

I will put my lawe in their inward parts, and write it in their hearts^a.

No man knoweth the Father, but the Son, and he to whom the Sonne will reueale him^b.

Blessed art thou, *Simon*, the sonne of *Jonas*, for flesh and blood hath not reueiled it vnto thee, but my Father, which is in heauen^c.

No man can say that Iesus is the Lord, but by the holy Ghost d.

^a August. de
pec. mer. l. 3.

^b Idem contra

Pet. cap. 19.

^c Zuing. contra
Cathol.

^d Gab. Biel 3.

sent. dist. 47.

^e Concil. Trid.

sess. 6. cap. 1.

^f Test. Rbem.

an. Matth. 20.

16.

^g Ibid. amot.

marg. p. 408.

^h Hills quart.

13. vers.

^a Iere. 31. 33

^b Matt. 11. 27.

Luke 10. 22.

^c Mat. 16. 17.

To one is giuen by the spirit, the word of wisdom; and to another the word of knowledge, by the same spirit, and to another faith, by the same spirit; and to another the gifts of healing, by the same spirit; and to another the operations of great workes; and to another prophecies; and to another, the discerning of spirits; and to another, diuersities of tongues, and to another: the interpretation of tongues, &c.^e.

^c 1 Cor. 12. 8.

^d Act. 15. 9.

^e Phil. 2. 13.

^f Rom. 8. 26.

God he purifieth mans heart^f; worketh in vs both the will, and the deed^g; the spirit helpeth our infirmities; for we know not what to pray as we ought, &c.^h. Such were some of you, but yee are washed, but yee are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our Godⁱ.

ⁱ 1 Cor. 6. 11.

^k Phil. 1. 29.

^l Confess. Helv.

^m 2. cap. 9. Aug.

ⁿ ar. 18. Bobem.

^o 4. Saxon. ar. 4.

Vnto you it is giuen for Christ, that not onely yee should beleue in him, but also suffer for his sake^k.

And this doe the Churches of God beleue, and confesse^l.

II. Article.

Of the Iustification of Man.

We are accounted righteous before God, only for¹ the merit of our Lord, and Saviour Iesus Christ² by faith, and³ not for our owne workes, or deservings.

Wherefore that we are iustified by Faith onely is amongst wholesome doctrine, and very full of comfort, &c.

The Propositions.

- | | |
|---|--|
| 1. Onely for the merit our Lord and
Saviour Christ | } are we accounted
righteous before
God. |
| 2. Onely by Faith | |
| 3. Not for our owne workes, or de-
servings | |

1. Proposition.

Onely for the merit of our Lord, and Sauour Christ, we are accounted righteous before God.

The prooffe from the word of God.

BY Christ his blood onely we are cleansed.
He is the Lambe of God, which taketh away the sinne of the world ^a.

^a Ioh. 1. 29.

We are iustified freely by his grace, through the redemption that is in Christ Iesus ^b.

^b Rom. 3. 24.

Wee are bought with a price ^c; euen with the pretious blood of Christ, the lambe vndefiled and without spot ^d; which cleanseth vs from all sinne ^e.

^c 1. Cor. 6. 20

^d 1. Pet. 1. 19.

^e 1. Ioh. 1. 7.

By his onely righteousness, we are iustified.

By the obedience of one many be made righteous ^f.

^f Rom. 5. 19.

Christ is the end of the Law for righteounesse vnto euerie one that beleueth ^g. He of God is made vnto vs wisdom, and righteounesse, and sanctification, and redemption ^h: and we are made the righteousness of God in him ⁱ. And therefore from heauen we looke for the Sauour, euen the Lord Iesus Christ ^k.

^g *ibid.* 10. 4.

^h 1. Cor. 1. 30

ⁱ 2. Cor. 5. 21.

^k Phil. 3. 21.

^l Confess. Helv.

3. cap. 15 Bohe.

c. 6 Gal. ar. 12.

Belg. ar. 22.

August. ar. 4.

Witemb. ar. 5.

Syr.ica. c. 3.

And this is the faith, and Confession of all Churches reformed ^l.

Errors and aduersaries vnto this truth.

This truth is neither beleued, nor acknowledged
Of the Atheists, who are neither perswaded of the life to come, nor vnderstand the mysteries of mans saluation through the merits of Christ.

Nor of the Pharisees, and their followers, who think that by ciuill, and external righteousness we are iustified before God ^m.

^m Math. 5. 20.

Nor of *Matthew Haman*; who held that man is iustified by Gods meere mercie without respect vnto the merits of Christ ⁿ.

ⁿ *Holinsh. Chro.*

fol. 1299.

^c P. Iouius eleg.
doct. vii p 97.

^d Lonic. Tur.
hist. Com. 1.1.2

par. 2. c. 14. 15,
18.

^e Display, in
allens confess.

^f Test. Rhem.

an. Rom. 3. 17.

^g Ibid an. Col.

1. 24.

^h Paux cath. b.

c 4.

ⁱ Test. Rhem an.

Ioh. 13. 10.

^k Test. Rhem.

an. marg. p. 258.

Nor of *Galeotus Martins*, which was of opinion, that all nations, and persons whoſoeuer liuing according to the rules of nature, ſhould be ſaued, and inherit euerlaſting happineſſe ^c.

Nor of the *Turkes*, who thinke that ſo many as either goe on pilgrimage vnto *Mecha*, or doe kiſſe the ſepulchre of *Mahomet*, are iuſtified before God, and thereby do obtaine remiſſion of their ſinnes ^d.

Nor of the Family or *Loues*: who teach by the ſhedding of Chriſt his blood, is meant the ſpreading of the Spirit in our hearts ^e.

Nor of the *Papiſts* whoſe doctrine is, that

1. Though Chriſt hath ſuffered for all men in generall: yet not onely each man muſt ſuffer for his owne part in particular ^f: but alſo that the workes of one man may ſatiſſie for another ^g.

2. They teach next, that ſinnes veniall are done away, and purged by prayer, Almes-deedes, by the worthy receiuing of the bleſſed Sacrament of the Altar; by taking of holy water; by knocking vpon the breſt with holy meditation, the Biſhops bleſſing, and ſuch like ^h, by holy water, and ſuch ceremonies ⁱ, ſacred ceremonies ^k, as

Confitor, tundo, conſpergor, conteror, oro,
Signor, edo, dono, per haec venialia pono: that is:
I am confeſt vnto the prieſt,
I knocke mine heart and breſt with fiſt;
With holy water I am beſprent,
And with condition all yrent;
I pray to God, and heavenly hoſt,
I croſſe my forehead at euery poſt;
I eate my Sauour in the bread;
I deale my dole when I am dead.
And doing ſo, I know I may,
My veniall ſinnes ſoone put away.

And ſinnes mortall, not by the merits of Chriſt onely, but many wayes beſides are cleaſed, think the ſaid *Papiſts*, as by the merits of dead Saints, namely of *S. Mary* the Virgine:

Threnofa.

Threnosa compassio dulcissima Dei Matris

Perducat nos ad gaudia summi Dei Patris.

The pitifull compassion of Gods best pleasing mother,
Bring vs to the ioyes of God the soueraigne Father.

¹ And of *Thomas Becket*,

Tu per Thomae sanguinem, quem pro te impendit,

Fac nos Christe scandere, quo Thomas ascendit.

By the Blood of *Thomas*, which he for thee expended,
Make vs Christ, to climbe vp, where *Thomas* ascended.

By Agnos Deis, whereof they say :

Peccatum frangit, ut Christi sanguis, & angit.

It breaketh sinne, and doth good,

As well as Christ his pretious blood ^m.

By reading certaine parcels of Scripture, according to their
vulgars. ^{m Cerem. lib. 1 rit. 7.}

Per Euangelica dicta,

Deleantur nostra delicta ⁿ.

Through the sayings and words, euangelicall,

Our sinnes blot out and vices all.

^{n Breniar, secundum Sacrum}

2. Proposition.

Onely by Faith are we accounted righteous before God.

The prooffe from Gods word.

Onely beleueⁿ, all that beleue in Christ, shall receiue remission of sinnesⁿ: from all things, from which ye could not bee
iustified by the law of *Moses*, by Christ euery one that beleueⁿ is iustifiedⁿ. <sup>o Marke 9. 36
p Acts 10 43
q Acts 13. 39.</sup>

The Gospel is the power of God vnto saluation to euery one that beleueⁿ ^{r Rom. 1. 16.}

To him that worketh not, but beleueⁿ in him that iustifieth the vngodly, his faith is counted for righteousness^f,
Christ is the ende of the law for righteousness, to euery one that beleueⁿ <sup>f Rom. 4. 5.
r Rom. 10. 4.</sup>

Knowe that a man is not iustified by the workes of the law,

g Gal. 2. 16.

b Gal. 3. 8. 9.

i Eph 2. 8.

k Phil. 3. 8. 9.

l Confess. M. 17.

2. c. 16 Basil.

ar. 8. Bolim. c.

6. 7. Gal. ar. 10

Belg. ar. 2. 2.

Aug. iust. ar. 4.

Saxun. ar. 3. 8.

Wustemb. ar.

4. Suer. cap. 3.

m Mat. 27. 14

n Acts 12. 1.

o Acts 26. 26.

p 1am 2. 19.

q Conf. catech.

c. 1 Vaux. cate.

c. 1. Test. Rbem.

an. Rom. 4. 14.

1. Tim. 3. 15.

r Concil. Trid.

sess. 6. c. 9.

Test. Rbem. an.

Rom. 5. 1.

f 2. Tim. 1.

s Bale myst. of

iniquit. p. 53.

u Acts 15. 1.

x Edsech. 1. 3. c.

24.

y Test Rbem.

an. Luke 7.

marg. Luke 10.

28. Job. 3. 18.

James 2. 25.

z Russie. Com.

weale. cap. 23.

but by the faith of Iesus Christ, &c.

God would iustifie the Gentiles through faith, &c. They which be of faith, are blessed with faithfull Abraham^h.

By grace are ye saued, through faith, and that not of your seluesⁱ.

Yea, doubtlesse I think all things but losse from the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doun, that I might winne Christ; and might be found in him, not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith^k.

The Churches of Christ by their publike confessions giue testimony vnto this truth^l.

Errors, and aduersaries vnto this truth.

Pertakers^a of the profit, and sweetnes of this doctrine are, not they which be altogether ignorant of this mystery.

Nor they who knowe the same, but apply it not to their owne soules, and consciences, but altogether despise the same, as did Pilate, in condemning Christ^m; Herod, in killing Jamesⁿ; Agrippa, in not defending Paul^o; the Iewes in persecuting the Apostles: and doe the Deuills^p, and many vngodly persons, Tyrans, false Christians, and Apostataes.

Nor they which teach not a sure confidence in Iesus Christ, but an historicall knowledge of him, as the Papists^q.

Nor they which hold that all and euery man is to remaine doubtfull, whether he shall be saued or no, as doe the same Papists^r.

Nor they which teach that man is iustified,

Either by workes, without faith, as did the false Apostles in Asia^s, and do the Turkes, and Anabaptists^t.

Or by faith, and workes, as both the Pseudapostles at Hierusalem^u, the Ebionites^x, and the Papists^y, with the Russi-ans^z.

Or neyther by faith, nor workes, as they which continue both

both faith in Christ Iesus, and good workes too, hoping yet to be saued, as the carnally secure worldlings.

Neither shall they bee partakers of the sweetnesse of this truth, which say that for Christians to trust only by Christ his passion, or by Faith onely to be saued, is a breach of the first commandement, as Vaux^a, is the doctrine of Deuills, as Frier Lawrence a Villauicentia^b; and the doctrine of Simon Magus, as doe the Rhemists P.

n Catech. c. 3.
o De formam.
S. concion. lib. 1.

Nor they finally which maintaine how the truly righteous apprehend not Christ by Faith, but haue him, & his righteousness essentially, and inherent within them, which is an error of the Catharists^c, Papists^d, Osiandrians^e, and Family of Loue^f.
r Conci. Trid. sess. 6. c. 16. 7. l Calvin contra Osiand. epist. fol. 303. Theod. Bez. 4. epist. 1. t Display in Allens confell.

c. 11.
p Test Rhem.
an. 158. 8. 18.
q Isidor. 11. 18. c. de heres.

3. Proposition.

We are accounted righteous before God, not for our owne workes, or deservings.

The proofoe from Gods word.

Besides what hath bin said, that workes haue no place, nor portion in the matter of our iustification, it is euident in the holy Scripture, where we finde, that

All men be sinners, and destitute of the glory of God. And therefore that no man can be iustified by his owne workes^a.

Eternall life commeth vnto vs, not by desert; but partly of promise^b, partly of gift^c.

The iust shall line by faith; and the Law is not of Faith^d.

Morcouer, as the godly in old time were; so Christians in these daies, are, and shall be iustified: But the godly were iustified, not for any good workes, or worthinesse of their owne, so iustified was Abraham^e, the Iewes^f, the Samaritans^g, Paul^h, the Eunuchⁱ, the Iailor^j, and the Ephesians^k.

All Churches reformed with a sweet consent applaude and confesse this doctrine^l.

e A. 8. 15 d 1. Tim. 1. 14, 16. A. 22. 16. Phil. 3. 6, 9. e A. 8. 26. A. 16. 31, & g Eph. 3. 4, 7, & c. b Confess. Helv. 2. 4. 16. Basil. ar. 8. Bobem. c. 7. Gal. ar. 22. Belg. ar. 24. Augu. thar. 6. 26.

The

a Psal. 14. 2, 3
Psal. 53. 2.
and 51. 4.
Rom. 5. 12.
x A. 2. 30.
A. 3. 25.
A. 13. 22.
1. Tim. 1. 1.
y Ioh. 17. 2.
Rom. 6. 23.
1 Ioh. 5. 11.
Reuel. 2. 10.
z Gal. 3. 11, 12
4 Rom. 4. 1, 3
Gal. 3. 6.
Heb. 11. 17.
B. A. 2. 44. & c

The errors, and aduersaries vnto this truth.

Aduersaries hereunto are,

The Pharisees, who thought men were iustified by externall righteousness, morall, and ceremoniall^a.

The false Apostles in Asia^b, and at Ierusalem^c.

The Pharisaicall Papists, who against the iustification by faith alone doe hold a iustification by merits, and that of Con-
gruity, dignitie, condignity.

The said Papists teach besides, that life eternall is due vnto vs of debt, because we deserue it by our good workes^d.

They teach finally that by good workes our sinnes are purged^e.

^a Mat. 5. 21.

&c.

^b Mat. 15. 2.

^c 2 Tim. 1.

^d Gab. Bich. 1.

dist. 27. q. 1

^e Concil. Trid.

sess. 6. can. 32.

^f Petrus a Soto

after. cath. de

bonis oper.

12. Article.

Of good workes.

Albeit that workes, which are the fruits of Faith, and follow after iustification, cannot put away our sinnes, and endure the severity of Gods iudgement: yet are they pleasing, and acceptable to God, in Christ, and doe spring out necessarily of a true, and liuely Faith, insomuch that by them a liuely Faith, may be as evidently knowne as a tree discerned by the fruit.

The Propositions.

1. Good workes doe please God.
2. No worke is good except it spring from Faith.
3. Good workes are the outward signes of the inward Beleeffe.

1. Proposition.

Good

Good workes doe please God.

The prooffe from Gods word.

THough God accepteth not man for his workes, but for his deere sonnes sake: yet that good workes, after man his iustification doe please God, it is a cleare truth euery where to be read in the holy Scripture. For

God hath commanded them to be done^a, and requireth righteousnesse, not onely outward of the body^b, but also inward of the mind^c, and hath appointed for the vertuous and godly, rewards both in this life^d, and in the world to come^e, and to the wicked, punishments, spirituall^f, corporall^g, and of body, and soule eternall in the pit of hell^h.

And this is beleueed and acknowledged by the Churchesⁱ.

^a Mat. 5. 5. Mark. 10. 29. 30. ^b Tim. 4. 8. ^c Mat. 7. 21. and 10. 32. Luk. 14. 13, 14. Rom. 2. 10. ^d Efa. 59. 1. 2. Ioh. 9. 3. 1. 1. Ioh. 3. 2. 1. ^e Deu. 28. 15. &c. Ier. 5. 1. Rom. 23. 2. ^f Mat. 1. 33. Mat. 21. 41. &c. 1 Cor. 6. 9. 10. Heb. 12. 14. &c. 25. Reuel. 2. 1. 8. ^g Confess. Helv. 2. c. 16. Epist. ar. 3. Boet. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6. c. 26. Saxon. ar. 3. 5. 6. Wissemb. c. 7. Suerica c. 4.

^a Math. 5. 16
^b Ioh. 15. 1. 2.
^c Phil. 2. 14. &c.
^d 1 Thess. 4. 3.
^e &c.
^f 2 Tim. 2. 19.
^g 1 Iam. 2.

^h Mat. 5. 22. 28
ⁱ A. C. 24. 16.

The errors and aduersaries vnto this truth.

This truth is oppugned by aduersaries of diuers kinds. For Some hold, that seeing man is iustified by Faith, he may liue as he listeth; as the Libertines.

Some thinke, that to attend vpon vertue, and to practise good workes is a yoke too heauy, and intollerable; as the Simonians^a.

Some vtterly cast of all grace, vertue, and godlines, as did the Basilidians^b, the Aetians^c; the Circumcellians^d, and doe the Machiuilians, and Atheists. Some permit, though not all manner, yet some sinnes: so allowed was both whordome, and vncleane pollutions, by the Carpocratians^e, and Valentinians^f, and is of the Iesuits^g, and Papiſts^h, and periury in the time of persecution, by the Basilidiansⁱ, Helchetaits^j, Priscillianists^k, Henricians^l, and Family of Loue^m; and violating of promise, yea and oathes made vnto heretikesⁿ, as they call them by the Papiſts.

^a Iren. Throd.
^b Iren. l. 1. c. 23
^c Epiphani. l. 3.

^d August. cont.

^e Pet. l. 1. c. 24.

^f Cl. Alex. str. l.

^g Epiphani.

^h Throdor.

ⁱ Spar. disc.

^j p. 13.

^k Confess. O-

^l thons de cou-

^m cub. cler. reme-

ⁿ mouit.

^o Philast. Iren.

^p Euf. l. 6. c. 28.

^q August.

^r D. Bernard.

^s sup. Cons. ser. 6.

^t 7 Duple. H. 5. 6.

^u 2 Council Const.

^v sess. 19. c. Co-

^w cilem hist.

H

Some Husin. l. 2. p. 74

^r Pol. of the
Turk. Emp. c.
24.

Some (as the Turkish priests called Seiti, and Chagi) take it to be no sin, but a worke meritorious, by lies, swearing, yea forswearing, to damnifie Christians what they can ^p. Much like vnto these are the equiuocating Iesuits, in deluding, and deceiuing Protestant Princes, and their officers, by their doubtfull speeches, euen when they are sworne to answer plainly, and truly by their lawfull magistrates.

Some suppose that God is pleased with lippe-seruice onely, and outward righteousnesse; as the hypocriticall Pharisies, or ^a Math. 7. 23. Pharisaicall hypocrites ^a.

2. Proposition.

No worke is good except it spring from faith.

The prooffe from Gods word.

All which man doth is not pleasing vnto God, but that onely which proceedeth from a true faith in Iesus Christ: so saith God in his word.

^a Rom. 8. 8.

They that are in the flesh cannot please God ^a.

^b Gal. 5. 6.

In Iesus Christ neither Circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue ^b.

^c Tit. 1. 15.

Vnto the pure are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure ^c.

^d Heb. 11. 6.

Without faith it is vnpossible to please God ^d.

^e Math. 6. 22.

^f Luk. 17. 10.

^g Rom. 7. 14

^h Rom. 8. 23.

ⁱ Gal. 5. 17.

^j Confess. Helv.

^k 1. cap. 16. Basil.

^l ar. 8. Bohem. c.

^m 7. Gal. ar. 22.

ⁿ Belg. ar. 24.

^o August. ar. 26.

^p Saxon. ar. 3.

^q 6. Wittenb. c.

^r 7. Stry. c. 4.

And although the workes of the Beleeuing do please God: yet are they not so perfect that they can satisfie the law of God. Therefore euen of the regenerate, and iustified, saith our Sauour Christ: pray, forgue vs our debts ^e, say, we are vnprofitable seruants ^f: and ^g S. Paul.

We know that the law is spirituall: but I am carnall, &c. ^g.

Wee, which haue the first fruits of the spirit, euen wee doe sigh in our selues, &c. and haue infirmities ^h.

Ye cannot doe the same thing that ye would ⁱ.

Which is the faith, and confession of the Churches ^k.

Errors,

Errors and aduersaries vnto this truth.

Therefore we mislike, and condemne the opinions, of the Valentinians, and Papiſts.

The Valentinians ſay, that pleaſe God doe Spirituall men (which are themſelues onely,) not by Faith, but onely by their knowledge of diuine myſteries; and Naturall men doe pleaſe him by their bodily labour, and vpright dealing ^a.

^a *Iren. l. 1. c. 1.*

The ſaid Valentinians ſained three ſorts, or degrees of men, the firſt ſpirituall, who through bare knowledge, the next Naturall, who by labour, and true dealing ſhall bee ſaued; the third they call Materiall, men vtterly vncapable of diuine knowledge, and religious ſpeculations, who muſt periſh both in ſoule and body ^b.

^b *Epiphani.*

The Papiſts teach that

They onely are not good works, which God commandeth, but they alſo which be either voluntarily done of our ſelues, or enioyned vs by prieſts ^c.

^c *Tapp. p. 188.*

They are good workes, and acceptable before God, which are done without faith ^d.

^d *Andrad. de fide, lib. 3.*

Workes of themſelues, without reſpect vnto Chriſt, pleaſe God ^e.

^e *Tapp. p. 189.*

Men perfectly may keepe the Lawes of God ^f, in which error alſo be the Anabaptiſts ^g, and Familie of Loue ^h.

^f *Tapp. ibid.*^g *Bulling. conſ.*^h *Anabap. lib. 4.*ⁱ *3.*^j *Diſplay, L. 6.*^k *4.*

3. Propoſition.

Good workes are the outward ſignes of the inward Beleeſe.

The prooſe from Gods word.

Many are the reaſons, why good workes are to be done, in part cited afore pag. 49. yet not the leaſt cauſe is, that men may be knowne what they are. For the Scripture ſaith, and ſheweth, that thereby are knowne, the good trees, from the bad ⁱ, the wheate, from the chaffe ^k, the true diſciples, from the falſe ^l; the

ⁱ *Math. 7. 16.*^k *Math. 3. 12.*^l *Ioh. 13. 35.*

^a Luk. 6. 36.

Eph. 1. 1.

1. Ioh. 3. 10.

^c Iam. 2. 18. 1. Pet. 1. 17. Eph. 4. 17. ^d Confess. Helv. 2. c. 16. Basil. ar. 8. Bobem. c. 7. Gal. ar. 22. Belg. ar. 24. Saxon. ar. 3. Wittemb. c. 7. Suevica. c. 4.

sonnes of God, from the children of Satan^d, the regenerate, from the vnbeleueers^e.

Hereunto the Saints, and Churches doe subscribe^f.

Errors, and aduersaries vnto this truth.

^g Math. 6. & 7.

The faithfull shew their workes, yet neither to haue them scene of men, as did the hypocriticall Pharisees^g, nor thereby to merit heauen, as doe the Pharisaical Papiſts, whose doctrine is, that

^h Test. Rhem.

an. Rom. 3. 6.

1. Cor. 3. 8. 3.

Cor. 5. 10. Heb.

6. 10. Iam. 2. 12.

ⁱ Concil. Trid.

sess. 4. c. 3.

^k Concil. Trid.

sess. 6. can. 32.

Good workes are meritorious^h,

Good workes (as contrition, Confession, and satisfaction done in penance) not onely doe merit, but are besides a Sacrament for to attaine reconciliation with God, and forgiveness of sinnesⁱ.

Life eternall is due vnto good workes by the iustice of God^k.

13. Article.

*Of Workes before Iustification.

Workes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Iesus Christ, neither doe they make men meete to receiue grace, or (as the schoole authors say) deserue grace of congruiie: yea rather^l for that they are not done as God hath willed, and commanded them to be done, we doubt not but they haue the nature of sinne.

The propositions.

1. Workes done before iustification please not God.

2. Workes

2. Workes done before iustification deserue not grace of congruitie.

3. Workes done before iustification haue the nature of sinne.

1. Proposition.

Workes done before iustification, please not God.

The prooffe from Gods word.

BEfore men doe please God, nothing that they doe can please him. But men please not God being not remmed, and iustified by the Spirit. For before men be regenerate, they are not grapes, but thornes; not figs, but thistles; not good, but euill trees^b; not liuely, but dead bowes^c; not engrafted, but wild oliues^d; not friends, but enemies^e; not the sonnes of God, but the children of wrath^f, which bring foorth no good fruite. As the Churches also acknowledge ^g.

^a Math. 7. 16.

^b Mat. 12. 33.

Luke 6. 43.

^c Ioh. 15. 4.

^d Rom. 11. 17.

23.

^e Rom. 5. 10.

^f Eph. 2. 3.

^g Confess. Hely.

2. cap. 13. Aug.

ar. 20.

The errors, and aduersaries vnto this truth.

Hereby the vanity of them is perceined, which thinke before mans iustification his deedes doe please God, such are the Papists, and were the Basilideans.

The Papists teach, that

Workes done without faith, doe please God ^a.

Good works, not in respect of Christ only, but in themselves considered, please God ^b.

The Basilidians placed the doers of ciuill, and philosophical righteousness, performed without faith in Christ, in the very heauens ^c.

^a Andrad. de

Fide, lib. 3.

^b Tapp. 189.

^c Clem. Alex.

strom. lib. 2.

2. Proposition.

Workes done before Iustification deserue not grace of congruitie.

The vnregenerate, not yet iustified, haue nothing in them to mooue God to be gracious vnto them; and being, as they are, old^a, not newe creatures; enemies^b, not fauourers of Godlines; The children of wrath^c, not of God; sinners^d, not vertuously bent; Infidels^e, and not beleeuers, of congruity deserue no grace at Gods hands: which is the faith too, and confession of other Churches^f.

Errors, and aduersaries vnto this truth.

This ouerthroweth the Popish assertions, concerning merits of congruity; and that by good workes man is iustified before God, and made heire of eternall life^b.

As euill workes deserue hell fire: so eternall happines is deserued by good workes^c.

3. Proposition

Workes done before iustification haue the nature of sinne.

The prooffe from Gods word.

^a Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. *Esa. 58. 3.* Did you fast vnto me? *Zach. 7. 5.* They haue their reward. *Math. 6. 16.* ^b Hee that turneth away his eare from hearing the Law, euen his praier shall be abominable. *Prou. 28. 9.* When thou praicst, bee not as the hypocrites, &c. they haue their reward. *Mat. 6. 5.* Take heed that yee giue not your almes before men, &c. they haue their reward. *Mat. 6. 1, 2.* ^d Will I eate the flesh of Bulls? or drinke the blood of goats? *Pl. 50. 13.* Bring me no more oblations in vain: incense is an abomination vnto me, &c. *Esa. 1. 13.* He that killeth a bullock, is as if he slue a man. he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idoll. *Esa. 66. 3.* ^e Lord, Lord, haue we not by thy name prophesied? and by thy Name cast out deuils? and by thy Name done many great workes? Then will I professe to them, I neuer knew you: depart from me, ye that worke iniquity. *Mat. 7. 22, 23.* ^f Whatsoeuer is not of faith, is sinne. *Rom. 14. 23.* Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes, and consciences are defiled. *Tit. 1. 15.* Without faith it is impossible to please God. *Heb. 11. 6.* ^g Confess. *Hel. 2. c. 15. 16.* *Bab. c. 7. Belg. ar. 23. August. ar. 4. 20. Saxo. ar. 3. & 8. Wissemb. ar. 5.*

And this is agreeable to the Confessions of our brethren^a. me? *Zach. 7. 5.* They haue their reward. *Math. 6. 16.* ^b Hee that turneth away his eare from hearing the Law, euen his praier shall be abominable. *Prou. 28. 9.* When thou praicst, bee not as the hypocrites, &c. they haue their reward. *Mat. 6. 5.* Take heed that yee giue not your almes before men, &c. they haue their reward. *Mat. 6. 1, 2.* ^d Will I eate the flesh of Bulls? or drinke the blood of goats? *Pl. 50. 13.* Bring me no more oblations in vain: incense is an abomination vnto me, &c. *Esa. 1. 13.* He that killeth a bullock, is as if he slue a man. he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idoll. *Esa. 66. 3.* ^e Lord, Lord, haue we not by thy name prophesied? and by thy Name cast out deuils? and by thy Name done many great workes? Then will I professe to them, I neuer knew you: depart from me, ye that worke iniquity. *Mat. 7. 22, 23.* ^f Whatsoeuer is not of faith, is sinne. *Rom. 14. 23.* Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes, and consciences are defiled. *Tit. 1. 15.* Without faith it is impossible to please God. *Heb. 11. 6.* ^g Confess. *Hel. 2. c. 15. 16.* *Bab. c. 7. Belg. ar. 23. August. ar. 4. 20. Saxo. ar. 3. & 8. Wissemb. ar. 5.*

The aduersaries unto this truth.

Erred therefore hath the Councell of Trent, in pronouncing them accursed, which hold that all workes of men whatsoever done before his iustification, are sinne^a.

*a Council. Thid.
sess. 6. can. 8.*

14. Article.

Of workes of Supererogation.

Voluntary workes¹ besides, ouer and above Gods commandements, which they call workes of Supererogation, cannot be taught without arrogancy, and impiety. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden duty is required: where. as Christ saith plainly, when yee haue done all that are commanded to you, say, we be vnprofitable seruants.

The Propositions.

1. Workes of Supererogation cannot bee taught without arrogancy, and impiety.
2. Workes of Supererogation, are the subuersion of godlines, and true religion.

1. Proposition.

Workes of Supererogation cannot bee taught without arrogancy, and impiety.

The

The prooffe from Gods word.

VVorkes of Supererogation (which are voluntary workes, besides, ouer, and aboue the commandments of God) are often condemned in the holy

a Iosh. 1. 7.

Ezek. 20. 19.

b Marke 9. 7.

c Math. 5. 19.

Scripture, where we are commanded to walke, not after the lawes of men, but according to the Statutes of God^a; and to heare, not what man speaketh, but what Christ doth say^b; and he teaching the duty of Christians, setteth before them, as their rule, and direction, the law and word of God^c, and more then that he doth neither vrge, nor require.

And against mans Iniunctions

d Marke 7. 7.

They worship mee in vaine (saith hee) who for doctrine teach the commandments of men^d.

e Math. 23. 10

Teach them to obserue all things whatsoever I haue commanded you^e.

f Ioh. 20 25.

My sheep heare my voice, and know not the voice of strangers^f.

g Colo. 2. 20.

h Ibid. 3.

i 1. Tim. 4. 1.

k Gal. 1. 8.

l Confess. Helv.

2. c. 16. *Aug.*

ar. 20. *Basil ar.*

30. Gal. ar. 24.

Belg. ar. 12.

Sax ar. 3. 17.

a In his *Affer.*

catholic. fidei.

b *Annot. marg.*

Luk. 10. 35. 1.

Cor. 9. 23. 2.

Cor. 8. 14.

c *Concil Trid.*

sess. 6. c. 10.

Which doctrine, ordinances, and works whatsoever (besides ouer, and aboue that which God hath reuealed, and imposed, is called of the Apostle, sometimes ordinances of the world^g, voluntary religion^h sometime the doctrine of Devilsⁱ, and cursed; And the same is condemned in all Churches reformed after the word of God^l.

Errors, and aduersaries vnto this truth.

Therefore both arrogant, and vngodly bee the Papists, which teach, and speak in the commendation of such workes, and namely Petrus a Soto^a, the Rhemists^b; yea and the council of Trent^c.

2. Proposition.

Workes of Supererogation are the subuersion of godlinesse, and true religion.

The

The prooffe from Gods word.

Where the workes of Supererogation are taught, and in regard, the Law of God there is broken, against the will of Christ ^a, that mens traditions may be obserued ^b.

^a Matth. 5. 19^b Marke 7. 7.

The holy Scripture must bee contemned, as not sufficient enough to bring men vnto the knowledge of saluation, which S. Paul saith is able to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good workes ^c.

^c 2. Tim. 3. 16

17.

^d 1. Tim. 4. 17

God, who is onely wise ^d, is made vnwise, in not prescribing so necessarie workes.

Faith, and other spirituall, and most speciall vertues are brought into oblivion.

Perfection is imputed not vnto Faith in Iesus Christ, but vnto workes: and which is most detestable, vnto the workes too, not commanded but forbidden of God, ordained by men.

The Law of God is thought to be thoroughly satisfied; and moe duties performed then man needed to haue done. The same thinke our brethren of these workes ^e.

^e Confess. Helv. 2. ¶ 6. as in the former prop.*The aduersaries vnto this truth.*

Contrariwise the Papists of supererogatorie workes: they doe merit (say they) remission of sinnes, and that not for the doers of them onely, but for others besides ^f.

They are tokens of the forgiveness of sinnes, so well as Baptisme; yea deliuer from the wrath of God, so well as Christ ^g.

^f Test. Rbm.

an. 2. Cor. 8. 14.

Are greater, and more holy, then are the workes commanded in the Decalogue, or Law morall ^h.

^g Confess. Aug.

Ar. 20.

^h Pet. 4. Sola

assert. Con. de

Leg. 2. doct.

And so preferring their owne workes, and inuentions before God his Law, Sacraments, and the blood of Christ, both ought this doctrine of workes supererogatorie to be counted the doctrine of Diuels, and the maintainers thereof taken for the subverters of godlineffe, and true religion.

15. Article.

Of Christ alone without sinne.

Christ in the truth of our nature made like vnto vs in all things, sin onely except^a from which hee was clearely voide, both in his life, and spirit. Hee came to bee the Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne as S. Iohn saith, was not in him. But^b all we the rest, although baptized, and borne againe in Christ, yet offend in many things, and if we say, we haue noe sinne, we deceiue our selues and the truth is not in vs.

The propositions.

1. Christ is truly, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

1. Proposition.

Christ is truly, and perfectly righteous.

The prooffe from Gods word.

THat Christ was pure from sinne, it is abundantly to bee seene in the holy Scriptures. For

He was both conceiued^a, and borne without sinne^b.

He appeared to loose^c, but not to fulfill the workes of Satan.

He liued, and was tempted, yet without sinne^d, and did no sinne^e, knew no sinne^f, nor had any sinne in him^g.

He died a guiltlesse and iust man, euen by the testimonie of

Paul,

^a Math. 1. 20.^b Luk. 1. 36.^c 1. Ioh. 3. 8.^d Heb. 4. 15.^e 1. Pet. 2. 22.^f 2. Cor. 5. 21.^g 1. Ioh. 3. 5.

Paul^h, Peterⁱ, Stephen k, yea of his aduersarie, and iudge, *Pilate*^l.

As ours, such is the confessions of the purer Churches^m.

Errors and aduersaries to this truth.

Curfed therefore before God are the Iewes, which said that Christ was a violator of the Sabbath^a.

That hee taught, beeing not lawfully authorized thereunto^b.

That he forbad tribute to be giuen vnto *Cesar*^c.

That he was the destroyer of the law^d.

That he ouerthrew all religion, and mooued the Commons vnto rebellion^e.

In this state with the Iewes are

The Marcionites, which said that hee dissolued the Law, the Prophets, and all the workes of God^f.

The Saturnians, which blazed that his comming into the world was, to ouerthrow the God of the Angels^g.

Our new Heretikes, viz. *Matthew Hamant* in England, which diuulged that Christ was a sinfull man, and an abominable Idol^h; and *Leonardus Vairus*, among the Papists, which hath written that Christ was Veneficus, a common poisoner of men, and womenⁱ.

2. Proposition.

All men besides Christ, though regenerate, be sinners.

The prooffe from Gods word.

All men either be regenerate, or vnregenerate, the vnregenerate be all sinners, vnrighteous^k, & sin in whatsoeuer they do^l.

The regenerate also be not without their sinnes, both originall^m, and actuellⁿ.

Besides, there is no man iust in the earth, that doth good, and sinneth not, saith the preacher^o, yee cannot doe the same

^a Rom. 5. 6. &c

^b Act. 3. 4.

^c Math. 17. 14

^d Joh. 19. 4. 6.

^e Confess. Helv.

^f 1. Cor. 11. & 2.

^g 1. 11. Babim. c.

^h 4. 7. Gal. ar. 14

ⁱ Belg. ar. 18.

^j Math. 12. 10.

^k Luk. 13. 14.

^l Joh. 5. 16.

^m Mat. 21. 23.

ⁿ Luk. 23. 2.

^o Math. 5. 17.

^p Luke 23. 5.

^q Luke 23. 5.

^r Luke 23. 5.

^s Luke 23. 5.

^t Luke 23. 5.

^u Luke 23. 5.

^v Luke 23. 5.

^w Luke 23. 5.

^x Luke 23. 5.

^y Luke 23. 5.

^z Luke 23. 5.

^{aa} Luke 23. 5.

^{ab} Luke 23. 5.

^{ac} Luke 23. 5.

^{ad} Luke 23. 5.

^{ae} Luke 23. 5.

^{af} Luke 23. 5.

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^{ah} Luke 23. 5.

^{ai} Luke 23. 5.

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^{ak} Luke 23. 5.

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^{ao} Luke 23. 5.

^{ap} Luke 23. 5.

^{aq} Luke 23. 5.

^{ar} Luke 23. 5.

^{as} Luke 23. 5.

^{at} Luke 23. 5.

^{au} Luke 23. 5.

^{av} Luke 23. 5.

^{aw} Luke 23. 5.

^{ax} Luke 23. 5.

^{ay} Luke 23. 5.

^{az} Luke 23. 5.

^{ba} Luke 23. 5.

^{bb} Luke 23. 5.

^{bc} Luke 23. 5.

^a Gal. 5. 17.
^b 1 Tim. 1. 15
^c James 3. 2.
^d 1 Ioh. 1. 8.
^e Math. 6. 12.
^f Confess. Aug.
 ar. 10. 3. 4. 5. 6. 7. 8.

things that ye would^a: Christ Iesus came into the world to saue sinners, of whom I am chiefe, saith S. Paul^b.

In many things we sinne all; is S. James saying^c, and S. Iohn,
 If we say haue no sinne, we deceiue our selues, and the truth is not in
 vs^d.

Pray therefore, Forgiue vs our debts^e.

A truth beleueed and confessed by all Churches, expressedly
 by some^f.

^g Concil. Trid.
 sess. 5. de re-
 per. Orig.

The Errors and aduersaries vnto this truth.

^h Test. Rhem.
 an. Col. 1. 2. 4.

ⁱ Test. Rhem.
 an. Mark. 3. 33.

^k Stapl. anti-
 euang. in Mat.
 12. 50. p. 118.

^l Sicut Aste
 Dei non paven-

ti, omnis crea-

tura rebellis

exiit: sic B.

Francisco om-

nia praecepta

Dei impleti,

creatura omnis

famulata est.

omnia Deus

subiecit sub pe-

dibus eius. Al-

car. Fran lib. 1.

^m Hier. improl.

Dial. contra

Pelag.

ⁿ Cyr. l. 4. ep. 2.

^o August l. 2.

cont. Pelic. c. 14

^p Concil. Meli.

cap. 4.

^q Display H. 5. 6

^r Ans. to the

Fam. libert. L. 2

^s Display. H. 6. 6

^t Gen. 1. 4. 9.

Many aduersaries hath this truth had, and hath; as the Pa-
 pists, the Manichies, the Catharans, the Donatists, the Pelagi-
 ans, Family of Loue: Marcionites, Adamites, and Carpocrati-
 ans. For

The Papists say that the blessed virgin was pure from all sin,
 both Originall^g, and actuall. For (these are their owne words.)
 Our Lady neuer sinned^h.

Our Lady sinned not so much as venially in all her lifeⁱ: she
 exactly fulfilled the whole Law, that is, was without sinne^j.

Also of S. Francis they write, that for vertue, and Godlinesse
 hee was like vnto Christ; and hath fulfilled euery iot of the
 Law^k.

The Manichies^l, and Catharans^m, thought, they could not
 sinne so much as in thought.

The Donatists dreamed how they were so perfect, as they
 could iustifie other menⁿ.

Some were of opinion, as the Pelagians^o, and Family of
 Loue^p, how they were so free from sinne, as they needed not
 to say, Forgiue vs our trespasses. Which Family also teacht, th,
 how there be men liuing as good, and as holy, as euer Christ
 was. An error of Christopher Vixels^q, a chiefe Elder in the said
 Familie: and, that

He which is a Familist, is either as perfect as Christ, or else a
 very Deuill^r.

Some deemed themselves as pure as Paul, Peter, or any men,
 as the Marcionites^s; yea, as Adam, and Enah before their fall,

as

as the Adamites^o, yea as Iesus Christ himselfe, as the Carpo-

cratians P.

*o Epiphanius,
p. lxxv. lib. 1.
cap. 24.*

16. Article.

Of sinne after Baptisme.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sinne after Baptisme. After we haue receiued the holy Ghost we may depart from grace giuen and fall into sinne, and by the grace of God (we may) rise againe, and amend our liues. And therefore they are to be condemned, which say, they can no more sinne, as long as they liue heere, or deny place of forgiveness to such as truly repent.

The Propositions.

1. Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.
2. The very regenerate may depart from grace giuen, and fall into sinne, and yet rise againe, vnto newnesse of life.
3. No men vtterly are to be cast off, as reprobates, which vnfaignedly repent.

1. Proposition.

Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.

The prooffe from Gods word.

THough euery sinne in it selfe considered deserueth damnation: yet is there a sinne which shall be punished with many

^a Luke 12. 40

^b 1 Ioh. 5. 6.

^c Math. 13. 31

^d Marke 3. 39.

^e Luke 22. 40.

^f Confess. Bob.

^g 4.

^h Confess. Sax.

ⁱ 10.

^k Confess. Helv.

^l 8.

many; and a sinne, which shall be punished with few stripes ^a: a sinne vnto death, and a sin vnto the death ^b, a sinne against the Father, and the Sonne, which shall be forgien; and a sinne against the holy Ghost, which neuer shall be forgien ^c.

So in their extant confessions, witnesse the Churches in Bohem ^d, Saxonie ^e, and Heluetia ^f.

Errors, and aduersaries vnto this truth

Diuerfly hath this doctrine bin oppugned. For

Some haue thought all sinnes to be like, and equall, as the Stoikes, Pelagians ^h, and Iouinians ⁱ.

Some haue taught, as Manes the heretike ^k, how none of the godly fathers, and others from the beginning of the world, till the 15. yeare of Tiberius the Emperour (though earnestly they did repent, were saued; but were all punished alike with vtter confusion.

Some giue out that such persons be vtterly out of Gods fauour, and condemned, which depart out of this world, either afore they are baptized, as the Papiſts doe ^l, or afore they come vnto yeares of discretion, as Hieracites did ^m.

2. Proposition.

The very regenerate may depart from grace giuen and fall into sinne, and yet rise againe to newnes of life.

The prooffe from Gods word.

That the Regenerate may fall into sinne, and yet rise againe, it is a doctrine grounded vpon the Scriptures. For in them wee euidently may see, that fall they may, partly by the admonitions of our Sauour vnto the man healed of the Palsie ^a, and vnto the adulteresse ^b; of S. Paul vnto the Ephesians ^c, Colossians, ^d, Hebrewes ^e, and Timothie ^f, and of S. Peter vnto all the godly ^g, and partly by the examples of Dauid ^h, Salomon ⁱ, Peter ^k, who egregiously, and very offensively did fall, and that they doe

^h Concil. Milev.

ⁱ D. Hieron. aduers. Iovin.

^k Epiphani.

^l 1. 1.

^m 1. 1.

ⁿ 1. 1.

^o 1. 1.

^p 1. 1.

^q 1. 1.

^r 1. 1.

^s 1. 1.

^t 1. 1.

^u 1. 1.

^v 1. 1.

^w 1. 1.

^x 1. 1.

^y 1. 1.

^z 1. 1.

^{aa} 1. 1.

^{ab} 1. 1.

^{ac} 1. 1.

^{ad} 1. 1.

^{ae} 1. 1.

^{af} 1. 1.

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^{ao} 1. 1.

^{ap} 1. 1.

^{aq} 1. 1.

^{ar} 1. 1.

^{as} 1. 1.

^{at} 1. 1.

^{au} 1. 1.

^{av} 1. 1.

^{aw} 1. 1.

^{ax} 1. 1.

^{ay} 1. 1.

^{az} 1. 1.

do fall, it is most euident by the fift petition of the Lords prai-
er were nothing els to prooue the same, but see afore 9. art.

Prop. 3 art. 12. prop. 2 art. 15. propo. 2.

Next, that being fallen they may rise againe, and be saued, it
is apparent both by the exhortations of the Angell vnto the
Churches of Ephesus, Pergamus, and Thyatira^l, and by the
exam ples of *Peter*, who denyed^m, and yet afterward confes-
sed his master Christⁿ; and of all the disciples, who fled^o, and
yet returned.

This both granted is, and published for truth by the Chur-
ches P.

Aduersaries to this truth.

Vnto this truth subscribe will not

Eyther the Catharans^a, Nouatians^b, Iouinians^c, which
thinke Gods people be regenerate into a pure, and Angelicall
state, so that neither they be, nor can be defiled with any conta-
gion of sinne.

Eyther the Libertines, whose opinions were that

Whosoever hath Gods spirit in him, cannot sinne.

Dauid sinned not after he had receiued the holy Ghost d.

Regeneration is the restoring of the estate wherein *Adam*
was placed afore his fall e.

Or the Papists who are of minde that

The workes of men iustified are perfect in this life f.

No man which is fallen into sinne, can rise againe, and be saued
without their Sacrament of Penance g.

S. Francis attained vnto the perfection of holines, and could
not sinne at all h.

^lRenel. 2.

^mLuke 22. 55

ⁿActs 2. 23.

&c. & 3. 13.

& 4. 10, &c.

^oMat. 26. 56.

^pConfess. Helv.

2. c. 7. Bohem. c.

5 8 Saxon. ar.

10, 11. 15^{ist}.

ar. 32. S^{me}rica

ar. 15.

^aMagd. eccles.

hist. cen. 12. c. 5.

^bEusl. l. 5. c. 43.

^cMagd. eccles.

hist. cent. 4. c. 5.

^dWillinson.

against the F.

of Loue. ar. 14.

^eCalv. contra

Libert. fol. 217

^fTapp. p. 189.

^gConcil. Trid.

sess. 6. can. 29.

^hVit. ad apic

venire perfecti-

onis? Vita cum

moribus atten-

de B. Francis.

3. Proposition.

*No men utterly are to be cast off, as reprobates; which vnsaindly
repent.*

Such as doe fall from grace, and yet returne againe vnto
the

the Lord by true repentance, are to be receiued as members of Gods Church: and this by the Scripture is verified. For there we read, that

a Math. 11. 28

God would haue all men sated ^a.

i Tim. 2. 4.

God is alwayes ready to receiue the penitent into fauour.

b Luke 15. 7.

For there is ioy in heauen for the sinner that conuerteth ^b.

c Luke 19. 41,

Christ is grieued when sinners will not repent ^c.

d 1, &c.

He shall saue a soule from death, and hide a multitude of finnes, which conuerteth a sinner from going astray out of his way ^d.

d Iam. 5. 10.

The Lord would haue no man to perish, but all men to come to repentance ^e.

e 2 Pet. 3. 9.

If we acknowledge our finnes, he is faithfull and iust to forgiue vs our finnes, and to cense vs from all vnrighteousnesse ^f.

f 1 Ioh. 1. 9.

Hee exhorteth his erring people to repent, and doe their first workes ^g: neither refuseh he the sinner that repenteth, as appeareth in the example of the Prodigall sonne ^h, and of the debter ⁱ.

g Reu. 2. 5. 16

h Luke 15. 20

i Mar. 18. 26.

&c.

God then being so gracious and mercifull, man after his example is both by all good meanes to prouoke sinners vnto repentance, and they testifying the same to receiue them into fauour.

So did *S. Paul* will the Galatians. Brethren (saith hee) if a man be fallen by occasion into any fault, yee which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, least thou also be tempted ^k.

k Gal. 6. 1.

So did he enibyne the Corinthians, when he said

If any hath caused sorrow, the same hath not made me sorry, but partly (least I should more charge him) you all. It is sufficient vnto the same man, that he was rebuked of many. So that now contrariwise ye ought rather to forgiue, and comfort (him) least the same should be swallowed vp with ouermuch heauinesse ^l.

l 2 Cor. 2. 5,

6, 7.

m Phil. v. 12.

n Confess. Helv.

2. c. 14. *Bobem.*

c. 5. *August. Ar.*

11. *Saxon. Ar.* 3.

Witten. Ar. 12.

When also he said, Receiue him (meaning Onesimus ^m. And so teach the Churches ⁿ.

Errors, and adversaries unto this truth.

Aduersaries vnto this truth are they

First, which leaue nothing but the vnappeasable wrath of God to such as doe sinne after Baptisme, as did both in olde time the Montanists^a, and Nouatians^b, and of late yeeres *Melchior Hoffman*, the Arch-heretike of his daies^c, and the Anabaptists in Germanie^d, and the Barrowists among our selves in England^e.

Next, who say that being once regenerate, sinne is cut away, as with a Rasor, so that the godly cannot sinne, and therefore neede no repentance: so did the Messalians^f, and doe the Familie of Loue^g.

Lastly, the desperate, whose sinnes being either infinite, or abominable, they thinke how God he neither can, nor will forgive them: such in times past were *Kain*^h, and *Iudas*ⁱ, in our fathers *Franciscus Spira*^k, and one Doctor *Kraus*^l, and in our daies, *Bolton* euen he that first hatched that sect in England, which afterward was tearmed Brownisme^m.

^a D. Hieron. adv. Marc.
^b Cyr. epist. 4. ad Antoniam.
^c Bulling contr. Anab. l. 2. c. 13.
^d Calv. Instit.
^e Giffords repl. Magd. eccles. hist. cen. 4. c. 5.
^f H. N. spirit. land. c. 33. § 3.
^g 34. § 11. c. 37. sect. 8. and Proverbs c. 5. sect. 15. and Crying voice. sect. 6.
^h Gen. 4.
ⁱ Act. 1.
^k Hist. Fr. Spir.
^l Luther on Gal. 3. 1.
^m Giffords repl. to Barr. and Green. p. 17.

17. Article.

Of predestination, and election.

Predestination to life, is the everlasting purpose of God whereby^a before the foundations of the world was laid he hath^b constantly decreed by his counsell secret to vs, to deliuer from curse, and damnation, ^c those whom he hath chosen^d in Christ out of mankind, and to bring them by Christ to everlasting saluation, as vessels made to honour, wherefore they which be indued with so excellent a benefit of God, ^e be called according to Gods purpose by his Spirit working in due season, ^f they, through grace obey

the calling, they be iustificed freely: they be made sonnes of God by adoption: they be made like the image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercie, they attaine to euerlasting felicitie, As the godly consideration of Predestination, and our election in Christ is full of sweete, pleasant, and vspeakable comfort to godly persons, and such as feele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minde to high, and heauenly things, as well because it doth greatly establish, and confirme their faith of eternall saluation to be enjoyed through Christ: as because it doth feruently kindle their loue towards God: So for curious, and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination is almost dangerous downe-fall, whereby the Diuell doth thrust them into desperation, or into rechelesnes of most vnclen: liuing, no lesse perilous then desperation. Furthermore, we must receiue Gods promises in such wise, as they be generally set forth vnto vs in holy Scripture: and in our doings that wil of God is to be followed, which we haue expressly declared vnto vs in the word of God.

The propositions.

1. There is a Predestination of men vnto euerlasting life.
2. Predestination hath bin from euerlasting.
3. They which are predestinate vnto saluation cannot perish.
4. Not all men, but certaine, are predestinate to be saued.
5. In Christ Iesus of the meere will, and purpose of God some are elected, and not others, vnto saluation.
6. They

6. They, who are elected vnto saluation if they come vnto yeeres of discretion are called both outwardly by the word, and inwardly by the spirit of God.

7. The Predestinate are both iustified by faith, sanctified by the holy Ghost; and shall be glorified in the life to come.

8. The consideration of Predestination, is to the godly wise, most comfortable; but to curious, and carnall persons, very dangerous.

9. The generall promises of God, set forth in the holy Scriptures, are to be embraced of vs.

10. In our actions the word of God, which is his reuealed will, must be our direction.

1. Proposition.

There is a predestination of men vnto euerlasting life.

The prooffe from Gods word.

That of men, some bee predestinate vnto life, it is a truth most apparent in the holy Scripture by the testimonie both of Christ himselfe, who saith.

To sit at my right hand, and at my left hand, is not mine to giue, but (it shall be giuen) to them, for whom it is prepared of my Father ^a.

^a Math. 20. 23

Many are called but few chosen ^b.

^b Ibid. 22. 14.

For the elects sake, those daies shall be shortned ^c.

^c Ibid. 24. 2.

Feare not little flocke; for it is your Fathers pleasure to giue you a kingdome ^d.

^d Luk. 12. 32.

I tell you, in that night there shall be two in one bedde; the one shall be receiued, and the other shall be left ^e.

^e Ibid. 17. 34.

All that the Father giueth mee, shall come vnto me ^f.

^f Ioh. 6. 37.

Witnessed also is this by the Euangelist *Luke*, and *Paul*, the one saith how of the Gentiles at Antioch, so many as were ordained vnto eternall life, beleueed ^g, and the other, those whom he knew before he did also predestinate ^h.

^g Act. 13. 48.

^h Rom. 8. 29.

We are vnto God the sweete sauour of Christ, in them that

are saued, and in them which perish: to the one we are the sa-
bour of death vnto death; and to the other the saour of life
vnto life^a.

^a 2. Cor. 2.

15, 16.

Blessed be God, euen the Father of our Lord Iesus Christ,
which, &c. hath chosen vs in him, before the foundation of the
world, &c. who hath predestinate vs, to be adopted through
Iesus Christ vnto himselfe, &c^b.

^b Eph. 1. 3. 4. 5

^c Math. 25.

34. 41.

Iude 6.

^d Gen. 4. 4.

^e Rom. 9. 17.

&c.

^f Mal. 1. 2. 3.

Rom. 9. 13.

^g Gen. 40. 20.

^h Luk. 23. 39,

40. 43.

ⁱ Math. 24.

40. 41.

The examples also of the elected creatures, man and An-
gels^c, of the two brethren, *Abel*, and *Kain*^d, *Isaac*, and *Isma-
el*^e, *Jacob*, and *Esaue*^f, of the two Eunuchs of King *Pharao*^g, of
the two kingdomes, *Iuda* and *Israel*: the two peoples, *Jewes*,
and *Gentiles*; the two Apostles, *Peter*, and *Judas*; the two
Theeues vpon the Crosse^h, the two men in the fieldes, and the
two women at the Millⁱ, make to the illustration of this
truth.

All Churches consent with this doctrine.

The errors and aduersaries vnto this truth.

Erre therefore doe they, which stand in opinion, that
Some are appointed to be saued, but none to be damned.

In soule, some persons; but in soule, and body together, none
shall be saued: of this minde were the old heretikes, viz. the
falle Apostles^k, the Carpocratians^l, the Valentinians^m, the
Cerdonitesⁿ, the Manichies^o, and the Hieracites^p, and of their
opinion be the Familie of Loue^q.

^k 1. Cor. 15.

12.

^l Clem. Strom.

lib. 4.

^m Iren.

ⁿ Iren.

^o Aug. Contra

Fausib. 4. c. 16.

^p Epiphani.

q. H. N. Instr.

ar. 5. sect. 24.

Prophecies of

the spir. 2. 16.

sect. 7.

2. Proposition.

Predestination hath bin from euerlasting.

The prooffe from Gods word.

Predestination began before all times. It will be said (saith
our Sauour Christ:) Come ye blessed of my Father, inherite
ye the kingdome prepared for you from the foundations of
the world^r.

^r Math. 25. 34

God

God hath chosen vs in Iesus Christ before the Foundation of the world ^b.

^b Eph. 1. 4.

God hath saued vs, &c. according to his owne purpose, and grace, which was giuen to vs through Christ Iesus before the world was ^c.

The publike confessions of the Churches, namely in Heluetia^d, Basile, and France^f, beare witnesse hereunto.

^c 2 Tim. 1. 9.

^d Confess. 2. c.

10, 11.

^e Ar. 1.

^f Ar. 10.

The aduersaries vnto this truth.

Those wrangling Sophisters then are deceiued, who, because God is not included within the compasse of any time, but hath all thingsto come, as present continually before his eies, doe say, that God he did not in the time long agoe past onely, but still in the time present, likewise, doth predestinate.

3. Proposition.

They which are predestinate vnto saluation, cannot perish.

The prooffe from Gods word.

All that the Father giueth mee shall come to mee, and him that commeth to mee, I cast not away, saith Christ^a.

^a Ioh. 6. 37.

I giue vnto them eternall life, and they shall neuer perish, neither shall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand^b. The gates of hell shall not ouercome the Church^c.

^b Ioh. 10. 18,

29.

^c Math. 16. 18

Moreover whom hee predestinate, them hee also glorified^d. For the gifts and calling of God are without repentance^e.

^d Rom. 8. 30.

^e Rom. 11. 29

They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs^f.

^f 1 Ioh. 1. 19.

So the Churches of God: as afore in this article.

The errors, and aduersaries vnto this truth.

Wander then doe they from the truth, which thinke

That the very elect, totally, and finally may fall from grace, and be damned.

*a Bedwells de-
scrip. p. 89.*

That the regenerate may fall from the grace of God; may destroy the temple of God; and bee broken off from the vine Christ Iesus: which was one of Glouers errors ^a.

That the number of those which be predestinate, may both encrease, and be diminished: so thought the Pelagians.

4. Proposition.

Not all men but certaine, be predestinate to be saved.

The prooffe from Gods word.

We deny that all, and affirme that a certaine chosen and company of men be predestinate, and so doth Gods word.

a Luk. 10. 20.

b Ioh. 10. 14.

c 2. Tim. 2. 10

g Confess. Helv.

2. cap. 10. Basil

ar. 1. Gal. ar. 12

Belg ar. 16.

Reioyce that your names are written in heauen ^a.

I knowe mine, and am knowne of mine, is the saying of Christ Iesus ^b.

I suffer all things for the elects sake, saith S. Paul ^c.

The very same with vs doe the Churches affirme ^d.

The aduersaries vnto this truth.

We are therefore against them which teach, how not certain, but all, euen the most vngodly, and damnable; yea, the very Devils shal be saved; of which opinion were the Originists ^a, and are the Catabaptists ^b.

*a Wolf Mus-
culus in epist.*

ad Philip. pref.

b Bullin. cont.

Catabap. lib. 1.

c Nash. in Chr.

his teares. p. 58

d Ramseis, and

Allens confess.

All men be elected vnto life euerlasting.

There is no hell, nor future, and eternall misery at all, but onely either in mans opinion, as hold the Atheists ^c, or in the heart, and conscience of man in this life, as the Familists maintain ^d.

e Calvin. epist.

ministr. Basil.

feh. 105.

No certaine company bee foredestined vnto eternall condemnation.

None more then others, be predestinate vnto saluation; which was an error of Henry Bolsec ^e.

In

Inlike sort we condemne such as either curiously enquire, who, and how many shall be saued, or damned; or giue the sentence of reprobation vpon any man whosoever: as doe the Papists vpon Caluine, Beza, and Verone, when they call them Reprobates^e.

f Tiff. Rbrm.
Ar. Rom. 11. 23;

5. Proposition.

Of the meere Will, and purpose of God, some men in Christ Iesus are elected, and not others vnto saluation.

The prooffe from Gods word.

In the Scripture wee read of mans predestination the cause efficient to be the euerlasting purpose of God^a, the cause for-
mall, God his infinite mercy, and goodnes b; the cause materi-
all, the blood of Christ^c, the cause finall, or end, why both
God the Father hath loued and Christ for his elect^d hath suffe-
red, is the glory of God^d, and the saluation of man^e.

And this doe all the Churches militant, and reformed, with
a sweete consent testifie, and acknowledge.

will, Eph. 1. 5. Not according to our workes, but according to his owne purpose and grace.
2. Tim. 1. 9. b I will shew mercy, to whom I will shew mercy, Exod. 33. 19 Rom. 9. 15. c He
hath chosen vs in Christ, &c. and hath predestinate vs through Christ vnto himselfe. Eph. 1
4. 5. Ye were not redeemed with corruptible things, &c. but with the pretious blood of
Christ, is of a lambe vndefiled, and without spot, which was ordained before the foundati-
on of the world, but was declared in the last times for your sakes, 1. Tim. 2. 18, 19, 20. d
Who doth predestinate vs, &c. to the praise of the glory of his grace, Eph. 1. 6. The Lord
hath made all things for his owne sake, yea, euen the wicked for the day of euill. Prou. 16. 4.
e Rom. 8. 29. Those whom he knew before, he did also predestinate to be made like to the
image of his Sonne, that he might be the first borne among many brethren, Hath not the
potter power of the clay, to make of the same lump, one vessell to honour, and another vn-
to dishonour? Rom. 9. 21.

4 That the
purpose of
God might
remaine ac-
cording to e-
lection. Rom.
9. 11. Who
doth prede-
stinate vs, &c.
according to
the good
pleasure of his

Adversaries to this truth.

Hereby is discouered the impiety of those men which
thinke, that

1. Man doth make himselfe eligible for the kingdome of
heauen

heauen by his owne good workes, and merits; So teach the Papists,

a Test. Rhem.

an Mat. 20. 23

The kingdome of heauen (say they) is prepared for them that are worthy of it, and deserue it by their well doing^a.

Licet electis gloria ex eterna Dei predestinatione dimanet, non tamen prouenit nisi ex eorum operibus, &c. Sine nobis non glorificamur. 1. Although from Gods eternall predestination glory floweth to the elect; yet for all that it springeth not but from their owne workes, &c. Without our selues we are not glorified b.

b Siella in Luc
c. 10. fol. 35.

2. God beheld in euery man whether hee would vse his grace well, and beleue the Gospell, or no; and as hee sawe a man affected, so he did predestinate, chuse, or refuse him.

3. Besides his will, there was some other cause in God, why hee choose one, and cast off another man, but this cause is hidden from vs.

4. Men by nature be elected, and saued; an error of the Basilidians, and Valentinians^c.

c Clem. Strom.
lib. 2. 4.

d Theoph. in
Matth. 22.

e Calvin. epist.
missi. Helvet.

fol. 104.

5. It is in man his power to be elected, the error of Theopylact d, and of Bolleck^e.

6. God is partiall, and vnjust for chusing some, and refusing others; calling many, and electing but fewe.

6. Proposition.

They who are elected vnto saluation, if they come vnto yeares of discretion, are called both outwardly by the word, and inwardly by the Spirit of God.

The prooffe from Gods word.

Though true it be, the Lord knoweth all, and euery of his elect: yet hath he reuealed vnto vs certaine notes, and tokens, whereby wee may see, and certainly know, whether we bee of that number, or not. For such as be ordained vnto euerlasting life, if they liue long in this world, they one time or other be called vnto the knowledge of saluation by the preaching of Gods

Gods word; they obey that calling, through the operation of the holy Ghost, working within them; they feele in their soules the same spirit, bearing witness vnto their spirits, how they are the children of God; and finally they walke religiously in all good workes.

These things are most euident, and cleere in the holy Scripture, where is set downe, both the calling of the predestinate *a*, and their obedience to the word beeing called *b*, and their adoption by the spirit to be the children of God *c*; and last of all, their holinesse of life, and vertuous conuersation *d*.

All Churches reformed consent hereunto.

Gal. 1. 15. He hath called you to his kingdome, and glorie. 1. Thess. 2. 12. He hath saued vs, and called vs with an holy calling. 2. Tim. 1. 9. They that are on his side, called, chosen, and faithfull. Reu. 17. 14. ^b Your obedience is come abroad among all. Rom. 16. 19. in Christ also ye trusted after ye heard the word of truth, Eph. 1. 13. Iesus Christ is in you, except ye be reprobates, 2. Cor. 13. 5. ^c Ye receiued the spirit of adoption, whereby we crie Abba, Father. The same Spirit bearing witness with our spirit, that we are the children of God. Rom. 8. 15. 16. After this manner pray ye, Our Father, &c. Marth. 6. 9. And because ye are sonnes, God hath sent forth the spirit of his Son into your hearts, which crieth Abba, Father. Gal. 4. 6. ^d He hath chosen vs in him, &c. that we should be holy, and without blame before him in loue. Eph. 1. 4. We are his workmanship, created in Christ Iesus vnto good works, which God hath ordained, that we should walke in them. Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth vs that we should denie vngodlines, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world. Tit. 2. 11, 12.

^a Whom hee predestinate, them also he called. Rom. 8. 30. God separated me from my mothers wombe, and called me by his grace.

Errors and aduersaries vnto this truth.

Sundrie aduersaries hath this truth, and

First the Papists, who teach that none are to thinke, or persuade themselves, that they are of the number of the Predestinate vnto saluation, but to be euer doubtfull thereof *e*.

The said Papists deliuer that so many persons, as are not marked with the signe of the crosse vpon their forehead, are damned, and reprobate *f*; also, that they which will be saued, must be Franciscans *g*, at leastwise become members of the Church of Rome *h*.

Secondly, the Antinomies, which thinke the outward calling by the word, (though they haue not the inward calling by the Spirit, and be destitute of good workes) a sufficient argument of their election vnto life *i*.

L

Thirdly,

^e Concil. Trid. sess. 8. cap. 12.
^f can. 15.
^g Test. Rhem. an. Rom. 8. 38.
^h an. 1. Cor. 1. 12.
ⁱ an. Phil. 2. 12.
¹ Test. Rhem. an. Apoc. 9. 4.
² Conform. F. lib. 1. fol. 101.
³ Ans. to the execut. of Iust. c. 3 pag. 192.
⁴ Simon Pauli meth. par. 2. de Lege Dei.

Thirdly, the Puritanes, who among other assurances given them from the Lord of their saluations, make their aduancing of the Presbyteriall kingdome (by the putting downe of Bishops, Chancellours, &c.) a testimonie that they shal haue part in that glorie, which shall be reuealed hereafter ^f.

^f *Demon. of
Dis. epist. ded.
Sarran. de
Relig. Ruthen.
c. 2.*

*Zwingl. contra
Catabap. fol.
107.*

ⁱ *Display. H. 6.
b. D. 5.*

Fourthly, the Schwensfeldians, and all such as depending vpon immediate and diuine reuelations, condemne & contemne the ordinarie calling of God, by the ministerie of his word.

Lastly, the Russians ^g, Catabaptists ^h, and Familie of Loue ⁱ, who beleeeue that themselues onely, and none besides, shall be saued.

7. Proposition.

The Predestinate are both iustified by faith, sanctified by the Spirit, and shall be glorified in the life to come.

The prooffe from Gods word.

^a Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ. Gal. 2. 16.

^a *Trucubem. de
eccles. scrip.*

^b *Wolf Mus-
culus in epist.*

^c *Philip praef.*

^d *Euseb. cert. bist.*

^e *1. 7. c. 23.*

Diuers be the effects of mans Predestination; but chiefly it bringeth to the Elect, iustification by Faith in this life ^a, and in the life to come, glorification ^b, alwaies a conformitie to the image of the onely begotten Sonne of God, both in suffering troubles here, and in enioying immortall glory hereafter ^c, as testifie all the Churches in their confessions.

They which be of faith, are blessed with faithfull Abraham. Eph. 3. 8. ^b Moreouer, whom he predestinate, them also he called; and whom he called, them also he iustified; and whom he iustified, them also he glorified. Rom. 8. 30. Come ye blessed of my Father, inherit ye the kingdome prepared for you. Matth. 25. 34. ^c If wee be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him. Rom. 8. 17. And as we haue borne the image of the earthly, so shall we beare the image of the heauenty. 1. Cor. 15. 49.

^a *Trucubem. de
eccles. scrip.*

^b *Wolf Mus-
culus in epist.*

^c *Philip praef.*

^d *Euseb. cert. bist.*

^e *1. 7. c. 23.*

The errors, and aduersaries vnto this truth.

This is flatly against Papias ^a, Iustinus ^b, and all Millinaries ^c, who denie the eternitie of mans happinesse, and dreame of I know not what blisse in this life to endure a thousand yeeres, but

but no longer.

Also against the Manichies, who said, the soule onely shall be saued ^a.

Also against those heretikes which denie the resurrection of the flesh, as did the Carpocratians ^e, Manichies ^f, and others ^g.

Likewise against the Hieracites, who haue a phantasie that no children, departing this life before they come vnto yeeres of discretion, and knowledge, shall be saued ^h. So the Papists doe teach ^c that no infants, dying vn baptized doe goe to heauen, but vnto another place adioyning vnto Hell, called *Limbus puerorum* ⁱ.

^a Philastrius.

^e Clem. Strom.

lib. 4.

^f Aug. contra

Faust. l. 4. c. 16

^g See afore ar.

^h 4 prop. 1.

ⁱ Epiphani.

ⁱ Positiones In-
golfad. de
Purgat.

8. Proposition.

The consideration of Predestination, is to the godly wise most comfortable; but to curious, and carnall persons, very dangerous.

The prooffe from Gods word.

This doctrine of Predestination is to the godly full sweete, pleasant, and comfortable, because it greatly confirmeth their faith in Christ; and encreaseth their loue toward God.

I account the afflictions of this present time, are not worthy of the glorie, which shall be shewed vnto vs ^k.

If God be on our side, who can be against vs? who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? who shall lay any thing to the charge of Gods chosen? It is God that iustificieth, who shall condemne? &c ^l.

^k Rom. 8. 18.

Yee were sealed with the holy Spirit of promise, which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie ^m.

^l Ibid 31. 34.

Griue not the holy spirit of God, by whom yee are sealed vnto the day of redemption ⁿ.

^m Eph. 1. 13,

14.

ⁿ Eph. 4. 30.

But to the wicked and reprobate the consideration hereof, is very sower, vsauorie, and most vncomfortable, as that which they thinke (though very vntruly, and sinfully) causeth

them either to despaire of his mercie, being without faith; or not to feare his iustice, being extreamely wicked: whereas neither from the word of God, nor any confession of the Church, can any man gather that he is a vessell of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe that God would not his destruction, as in the next proposition immediately ensuing, plainly may appeare.

Errors, and aduersaries vnto this truth.

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either vnto desperation, which is without all comfort; or vnto loosenesse of life, and so vnto Atheisme; and therefore to bee published neither by mouth, nor booke; and so thought both the Pelagians ^k, and the Predestinates (a sort of heretikes so called) in old time ^l, and the Familie of Loue in our daies, who tearme the doctrine of Predestination, a licentious doctrine, and say it filleth all the prisons almost in England ^m.

^k Prosper in epist. ad Aug. de reliquijs Pelag. haresijs.

^l Magd. eccles. hist. Cent. 5. c. 5. p. 620.

^m Display, in an. epist. of the Familis, 17. b.

9. Proposition.

The generall promises of God, set forth in the holy Scripture are to be embraced of vs.

The prooffe from Gods word.

That men the better may auoid both desperation, and carnall securitie, they are to haue alwaies in minde, that

1. The promises of grace, and fauour to mankind, are vniuersall: as

Come vnto mee, all yee that are wearie, and laden, and I will ease you ⁿ.

ⁿ Math. 11. 38

God sent not his Sonne into the world, that he should condemne the world; but that the world through him might bee

^o Ioh. 3. 17.

saued ^o.

God

God will that all men shall be saued, and come vnto the knowledge of the truth^e.

2. The doctrine of the Gospell for the free remission of sinnes, is to be preached not vnto a fewe but vniuersally, and generally vnto all men.

Goe therefore, and teach all nations, baptizing them, &c^d. *f* 1 Tim. 3. 4.

Goe into all the world, and preach the Gospell to euery creature. He that shall beleue, and be baptized, shall be saued: but he that will not beleue, shall be damned^e.

3. The Seales of the covenant be appointed to be giuen to all men, or which are members of the visible Church, or desirous to be incorporated therein. For

All are to be baptized^f, and all are to participate of the bread, and cuppe at the Lords supper^g.

4. As the disobedience of *Adam* brought condemnation vpon all men: so the blood, and obedience of Christ is able, and all-sufficient to wash away all sinnes, and that of all men.

5. No man euer truly repented, but he was receiued againe into fauour; so was *Dauid* after his adultery^h, *Mamfess* after his Idolatryⁱ, *Peter* after his Apostacie^k, the Thiefe vpon the Crosse^l, the Niniuites^m.

The aduersaries vnto this truth.

They are not to be heard then which say, that

The number of the Elect is but small; and seeing we are vncertaine, whether we be of that company, or no, we will proceede in our course as we haue begun.

God is an acceptor of persons, and so vniust in chusing some and refusing others.

God hath predestinate all those persons to eternally death, which are not in the state of true repentance: which was one of Glouers errorsⁿ.

It is the part therefore of all and euery man

Not to refuse the mercies of God both generally, and gratefully offered vnto all men by his word, and Sacraments.

Not to despaire in respect either of the greatnesse, or multitude

f Mat. 28. 19.
g Mat. 26. 26,
27.
h 1. Cor. 11. 24,
25.
i 2 Sam. 12. 13
k 2 Chr. 33.
12, 13.
l Ioh. 11. 15,
&c.
m Luk. 23. 42,
43.
n Ionas 3. 10

a Bredwells de-
script 96.

tude of his finnes.

Nor yet to prouoke the Lord to execute his vengeance vpon them, through prophanes of life, or security.

10. Proposition.

In our actions the word of God, which is his reuealed will, must be our direction.

The prooffe from Gods word.

In our doings, but chiefly in the matter of Predestination, we are to follow not our owne iudgement, and what seemeth good in our owne opinions: but the will of God, and that will too not which is concealed from vs, viz. of God his omnipotency, whereby he gouerneth at his pleasure the things by himselfe created; whereof mention is made both in the Psalmes ^a, in the Prophet *Isay* ^b, and other places of his word ^c, but of his fauour, and good pleasure towards man, reuealed in the holy Scriptures, by Iesus Christ, whom we are to heare ^d.

Subscribed hereunto haue, and doe Gods Church euery where.

The aduersaries vnto this truth.

^a Theodoret. l. 3
de haeret. fab.
^b Beza. epist. 81
^c Sleidan. com.
lib. 6.

^d H. N. euang.
c. 13. sect. 6.

^e In a letter of
theirs vnto the
B. of Roch. in
Will. confut.

This truth is gaineſaid by the Phrygians, Montanists, and Meſſalians ^a, also by the Enthusiastes ^b, Anabaptists ^c, and Family of Loue ^d, which leaue the written word of God, and relye vpon their owne dreames, visions, and lying reuelations. Hence proceedeth the contempt of Gods written word and of the Preachers, and all religious exercises thereof. For saith the Family of Loue ^e, No difference is there betweene a ceremoniall, either Letre Doctor Christian, and an vncircumcised Heathen.

18. Article.

Of obtaining eternall saluation onely by the name of Christ.

They also are to be had accursed, that presume to say that

that euery man shall be saued by the Lawe, or sett which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out vnto vs onely the name of Iesus Christ, whereby men must be saued.

The Propositions.

1. The profession of euery religion cannot saue a man, liue he neuer so vertuously.

2. No man euer was, is, or shall be saued, but onely by the Name or faith of Iesus Christ.

1. Proposition.

The profession of euery religion cannot saue a man, liue he neuer so vertuously.

The prooffe from Gods word.

THIS we cannot but acknowledge to be a truth if wee beleue the Scriptures, for they testifie that

Jewes, and Gentiles are all vnder sin, culpable before God, and deprived of the glory of God a.

All men, that would be saued, must bee borne againe of the holy Ghost b.

No man is iustified by the workes of the Law c, either ceremoniall d, or morall e.

God hateth the doctrine of the Nicolaitanes f, and of Balaam g.

The Reprobate, whose names are not written in the booke of the life of the Lambe, they doe worship the Beast h.

Punishments eternall, and intolerable are threatned, both to the Beast, and the false prophet i, and likewise to all such as will not goe out of Babylon k, and to all Idolaters l.

The confessions of Gods people are to this ende, and purpose m.

a Rom. 3. 9.

19. 23.

b Ioh. 3. 3.

c Gal. 3. 16.

d Act. 15. 24. 28

Col. 2. 16. 20.

Gal. 5. 18.

e Rom. 3. 10.

10. 28.

f Eph. 2. 8. 9.

g Ihu. 2. 19.

h Ibid. 14.

i Ihu. 13. 8.

j Ihu. 20. 10.

k Ihu. 18. 4.

l Ihu. 2. 1. 8.

m Confess. Helv.

1. ar. 12. or 2.

c. 12. Bohe. c. 6.

Gal. ar. 22. 23.

Belg. ar. 22. 23

Aug. ar. 45. 21.

Wittemb. ar. 5.

6 Sney. c. 3.

Errors and aduersaries vnto this truth.

A^{cts} 15. 1.
 2 *Iren.* 1. c. 26.
 c *Philastrius*.

Thento be held accursed are they which affirme, that
 The obseruation of the Iudaicall ceremonies is necessary
 vnto saluation, as did the false Apostles ^a, the Ebionites ^b, and
 the Cerinthians ^c.

d *Clem. Alex.*
 e. 2. 4.
 e *Paul. Iovius*
log. doct. vir.
 p. 67.

Such throughout the world as lead an vpright life, and bee
 morally righteous, whatsoeuer their religion is, shall be saued,
 as many of the Philosophers were in the opinion of the Va-
 lentinian and Basilidian heretikes ^d, of Galeatus Martius ^e, and
 Erasmus Roterodam ^f.

f *Prasfua*
Tuscul. quæst.
 g *H. N. præf.* 10
 his 3. *Reform.*
 sect. 2. 6
 h *Pol. of the*
Turk. emp. c. 23
Lonic. Turk.
hist. rom. 1. 1. 2.
par. 2. cap. 12.
 i *Damascene.*
 k *D. August. ep.*
ad Quodvults.

That men externally may professe any religion, and not-
 withstanding be saued, if their affections, and heart be with the
 Family of Loue ^g.

That all those which liue vprightly and doe good deedes
 shall be of equall happines in the kingdome of heauen; be they
 Turkes, Christians, Iewes, or Moores. A Turkish error ^h.

That men may embrace, and follow the sect, and religion,
 which they haue most minde vnto, and so doing please God,
 and shall be saued: the Lampatians doctrine ⁱ.

That no sect euer erred, or were out of the way. to heauen;
 a fancy of the Rhetorians ^k.

1. Proposition.

*No man euer was, is, or shall bee saued, but onely by the name or
 Faith of Iesus Christ.*

The prooffe from the word of God.

This wee cannot but acknowledge to bee true, if also wee
 beleue the Scriptures, which say that

Among men there is giuen none other name vnder heauen,
 whereby we must be saued ^a.

a *A^{cts} 4. 12.*

Through (Iesus Christ) his name, all that beleue in him,
 shall receiue remission of sinnes ^b.

b *A^{cts} 10. 43.*

In

In thee (*viz.* Christ Iesus) shall all the Gentiles be blessed ^c.
 And this is the Faith, and confession of the reformed Churches ^d.

Basil. ar. 4. Bohem. c. 4. 10. Gal. ar. 13. 16. 17. Belg. ar. 17. 20. 21. 22. Augustin. ar. 3. Saxony ar. 3. Wittenb. c. 8. Suerica. ar. 9. 5. 2. they revolted.

The errors and aduersaries vnto this truth.

Many waies this truth very heretically is oppugned. For Some teach that we are saued not by Christ, (but as the Valentinians said) by the labour of their hands, and by their own good works ^a, as *Simon Magus* boasted,) by his faire *Helene* ^b, (as *Matthew Hamant* held) by other meanes, and that all persons which worshipped Christ, are abominable Idolaters ^c, as *Nesferus*, and *Siluanus* beleueed by *Mahomet* ^d, and therefore he reuolted from Christianitie vnto Turcisme.

Others confesse that wee are saued by the name of Christ, but either not by the right and true Christ, for they said themselves, and euery of themselves were Christ, as in old time did *Saturninus* ^e, *Manes* ^f, *Desider*, *Burdegul*, and *Ende de Stella* ^g, and of late yeares, at *Basil*, *Dauid George* ^h, and in England, first one *Iohn Moore* ⁱ, and afterward *William Hacker* ^k, the former was whipt for the same at *Bethlehem* in the second of Queene *Elizabeth*, the other hanged and quartered in *Cheapside*, *Ann. 1591.*

Or by the true Christ, but either distinguish betweene Iesus and Christ, saying, Iesus was one man, and Christ another, as did the *Marcionites* ^l.

Or say there be two Christs, one reuealed alreadie in the daies of *Tiberius* the Emperour, who came for the saluation of the Gentiles, another yet to come, for the redemption of the Iewes, so thought the same *Marcionites* ^m, *Nestorius* held also there were two Christs, whereof one was very God, the other very man, borne of a woman ⁿ.

Or publish, how none were saued by the true Christ till the 15. yeere of the foresaid *Tiberius*, an heretic of *Manes*, and his companie ^o.

Others besides (as the Familie of *Loue*) vnderstand all things

^a Gal. 3. 8.
^d Confess. Helv.
 1. ar. 10. 11. &
 2. cap. 14. 13.

^b Iren. lib. 1.
 b Iren.
 Holm. b. chro.
 fol. 1299
^c Beza resp. ad
 repetit. Jo. And.
 Cal. p. 8.

^e Epiphani.
^f Euseb. l. 7. c.
 31.
^g Gnebr. chro.
 l. 3 p. 358. 709
^h Hist. Dauid.
 Georgii.
ⁱ Stow.
^k Confess. for
 pretend. reformation.
^l Philaster.

^m Tertul. l. 4.
 contr. Marc.
ⁿ Vincen. Liv.
 adv. hereses.

^o Epiphani.

^r H.N. prop. of
the Spir. c. 7.
sect. 3.

^q Ans. to the
Fam. let. L. 3. c. 4.
^r Sturmius, con-
tipap. 4. par. 3.
p. 189.

written of Christ, allegorically, and not according to the letter of Gods word. For they teach that whatsoever is written of Christ, must in vs, and with vs be fulfilled ^p.

Others haue thought, ye haue spoken blasphemously of the constant, and holy Martyrs, who for the name of Christ, gaue their liues in England in the raigne of Queene Mary, some saying: They were starke fooles, as did *Christopher Vuel*; a chiefe Elder in the Familie of Loue ^q, others (as *Westphalus*, and *Marbachius*) that they were the Diuels martyrs ^r.

19. Article.

Of the Church.

‘The visible Church of Christ,’ is a congregation^r of faithfull men: in the which^s the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As^s the Church of Ierusalem, Alexandria, and Antioch hath erred: so also^r the Church of Rome hath erred, not onely in their liuing, and manner of ceremonies, but also in matters of Faith.

The Propositions.

1. There is a Church of Christ, not onely inuisible, but also visible.
2. There is but one Church.
3. The visible Church is a Catholike Church.
4. The word of God was, and for time is before the Church.
5. The markes, and tokens of the visible Church, are the due, and true administration of the word; and Sacraments.

6. The visible Church, may, and from time to time hath erred both in doctrine, and conuersation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

1. Proposition.

There is a Church of Christ both inuisible, and visible.

The prooffe from Gods word.

A True saying it is, the Lord, and he onely knoweth who are his. For to man the Church of Christ is partly inuisible, and visible partly. The inuisible are all the Elect, who be, or shall be either in heauen, triumphing; or on earth fighting against the flesh, the world, and the Diuell. These as members of the Church are said to be inuisible, not because the men bee not seene, but for their faith, and conscience to Godward is not perfectly, knowne vnto vs.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

And all this wee gather from the holy Scripture, where mention is made of the Church inuisible, and triumphing, *Reu. 2. 26. 28. & 3. 5. 12. & 7. 14. 55.* inuisible, and militant, in the Epistles of *S. Paul^a, Peter^b*, and booke of *S. Iohns Reuelations^c*, also of the Church visible, and mixed with good and bad, by the parable of the Sower^d, of the Marriage^e, and of the Virgins^f, as also by the saying of our Sauour Christ^g, and of *S. Paul^h*.

The Churches beare witnesse hereuntoⁱ.

70. ^b For he knew who should betray him: therefore said, Ye are not all cleane. *Ioh. 13.*
11. In a great house are not onely vessels of gold, and of siluer, but also of wood, and of earth, and some for honour, and some vnto dishonour, *2. Tim. 2. 20. Confess. Helvet. 1. ar.*
14. & 2. c. 17. *Bohem. 8. Gal. ar. 37. Belg. ar. 27. August. ar. 7. Saxo. ar. 11. Wistemb. ar. 32. SUEVICA. ar. 15.*

^a Gal. 4. 19.
^b Eph. 6. 10. & c.
^c 2. Tim. 3. 12.
^d 1. Pet. 5. 9. 10
^e *Reu. 12. 7. 11*
^f 17. & 17. 14.
^g *Matth. 13.*
^h *Matth. 22.*
ⁱ *Matth. 25.*
^j *Haue not I chosen you twelue, and one of you is a diuell? Ioh.*

The Errors, and adversaries vnto this truth.^a See ar. 2. prop.⁴ ar. 18. prop. 2^b Leon. Ramsieis

and I. Allens

confess. Also H.

N. document.

sent c. 6. §. 1. c.

³ sect. 5. Sp.

land. c. 44. sect.

¹² Prouerbs,

c. 5. sect. 15.

Propb. c. 16.

sect. 8.

c Vaux catech.

c. 1. Test. Rhem.

am. Act. 11. 24.

^d Aug contra

Petilcap. 19.

Calv contra Libert.

^f H.N. 1. exhort c. 13.

sect. 10. & 1. epist. pref.

^g A confused

gathering together

(of good and badde in

publike assemblies)

is no Church. The

Brownists answer

to M. Cartwright p. 39.

^h The assemblies of good

and bad together, are no

Churches, but heapes of

prophane people, saith

Barrow in his discouerie.

p. 33.

This truth hath many aduersaries, whereof

Some renounce our Christ, the Sauour of mankind; and so thinke his people are not the Church, as the Iewes, Turkes, and heretikes haue done ^a.Some acknowledge no triumphing state of the godly in heauen, but dreame of an euer glorious condition in this world, as the Familie of Loue ^b.Some thinke the Church Catholike to be visibie, as the Papists ^c.

Some imagine the Church Militant is not visibie at all, as the Libertines.

Some giue out, that the visibie Church is deuoid of sinne, and sinners, as did the Donatists ^d, and doe the Anabaptists ^e, Familie of Loue ^f, Brownists ^g, and Barrowistes ^h.

^a Calv contra Libert. ^f H.N. 1. exhort c. 13. sect. 10. & 1. epist. pref. ^g A confused gathering together (of good and badde in publike assemblies) is no Church. The Brownists answer to M. Cartwright p. 39. ^h The assemblies of good and bad together, are no Churches, but heapes of prophane people, saith Barrow in his discouerie. p. 33.

2. Proposition.

There is but one Church.

The prooffe from Gods word.

When we doe say that the Church is visibie, inuisibie; and that there is a Westerne, East, Greeke, Latine, English Church, we meane not that there be diuers Churches of Christ, but that one; and the same Church is diuersly taken and vnderstood, and also hath many particular Churches, as the sea many riuers, and armes, branching from it. For the visibie Church is not many congregations, but one companie of the faithfull.

We being many are one Body in Christ, and euery one, one anothers members ^g.

^g Rom. 12. 5.^h 1. Cor. 10. 17

We that are many, are one Bread, and one Body ^h.

For

For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ. For by one spirit are we all baptised into one body, &c. Now ye are the body of Christ, and members for your part *c*.

For as we haue many members in one body, and all members haue not the same office: so we being many, are one body in Christ, and euery one, one anothers members *d*.

There is neither Iewe, nor Grecian; there is neither bond, nor free; there is neither male, nor female; for ye all are one in Christ Iesus *e*.

All Gods people agree with vs in this point *f*.

Errors, and aduersaries vnto this truth.

The aduersaries vnto the 18. article, be also, for a great part, aduersaries vnto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one Church: yet the same persons doe erre, which condemne so many (as no members of Christs Church) which ioyne not with them in their singular, and priuate opinions, arrogating the stile, and title vnto themselves onely, and denying all other men to bee either the Church, or members of the body of Christ. Such are

The Ruffeis, who boast, how themselves with the Grecians, are the onely Church of God *a*, themselves onely are the men who shall be saued *b*, all Christians beside themselves, are no better then Turkes *c*.

The Papiests also which say, that

The present Church of Rome is Gods Church *d*, Gods catholike Church *e* the mysticall body of Christ *f*; Papiests, Catholikes, and true Christians, are all one *g*.

Muncer, and the Anabaptists tearmed themselves (cleane opposite to the Church of Christ) the elect of God; and saide that all other men were wicked, and worthy to be slaine *h*.

The Familie of Loue, who publish how themselves onely

M 3

are

e 1. Cor. 12.
12, 13, 27.
d Rom. 12. 4, 5
c Gal 3. 28.
f Confess. Helv.
2. cap. 17. Bohe.
cap. 8. Gal. ar.
26. Belg. ar. 27.
August. ar. 27.
Wittenb. ar.
33. Shev. ar. 15

a Alex. Bagn.
de relig. Mosl.
p. 231.
b Sacramus de
relig. Rouben.
cap. 2. p. 188.
c Russie. Com.
c. 25. p. 103. *b*.
d Test. Rhen.
an. mar. p. 327.
e Ans. to the
recul. of Inst. c.
7 p. 151.
f Quodlibets. p.
343.
g Test. Rhen.
an. mar. p. 322.
h Sleidan. hist.
lib. 5.

i *Allens confes.*
 k *Display H. 6. b*
 l *Wills letter,*
 display, D. 5.
 m *H. N. instruct*
 ar. 8. sect. 35.
 ar. 9. sect. 36.
 n *Fidcl. declar.*
 c. 4. sect. 11.
 o *H. N. euang.*
 c. 4. sect. 7.
 p *Dial. concer.*
 the *strife*, p. 10.

q *Presb. p. 16.*

r 2 *Admon.*

are the Church, and all other men are Heathen *i*, and Beasts *k*, themselves onely are the Catholike Church of God *l*, the Saints of God, and his acceptable people *m*, and that such as are no Familists, they haue no liuing God *n*, and shall perish *o*.

The Puritanes finally they say,

If God haue any Church, or people in the land, no doubt the title (Puritan) is giuen them *p*; Notable words, eyther God hath no Church in England, or Puritanes are the Church.

The Marprelate is not afraide to vtter this speech.

They against whome I deale (namely the ecclesiasticall officers, as Bishops, and their fauourers, and partakers) haue so prouoked the anger of the Lord, and prayers of his Church, as stand long they cannot *q*, others of the said Bishops, and the like, write thus, they bidde battell to Christ, and his Church, and it must bid defiance to them till they yeeld *r*.

3. Proposition.

The visible Church is a Catholike Church.

The prooffe from Gods word.

a *Preach the*
 Gospel to e-
 uery creature.
 Marke 16. 15
 Teach all na-
 tions, Math.
 28. 19. Not
 many (yet
 some) wise-
 men after the
 flesh, nor ma-
 ny (yet some)
 mightie; not
 many (yet
 some) noble
 are called, 1.
 Cor. 12. 26.

b *Whosoever* shal call on the name of the Lord, shal be saved, Act. 2. 21. The Gospel is the power of God to saluatiō to euery one that beleueth, Rom. 1. 16. There is neither Iew, nor

The visible Church, properly vnderstood, is but a part of the Catholike: yet forasmuch as it is a Congregation of the faithfull, who are for calling, Gouvernours, and subiects, noble and base: rich and poore: teachers, and learners: for sexe, men and women, for age old and young, for nation, Iewes and Gentils, Grecians and Barbarians, for time and continuance, in all ages, euen from our first parents, it may rightly be called a Catholike Church.

This is grounded vpon Gods word, where we finde that excluded is no calling *a*, no sexe *b*, none age *c*, no nation *d*, and that the Church, as it hath bin from the worlds beginning *e*, so shall it continue to the end *f*.

And this is the confession of the Churches *g*.

There is neither Iew, nor Greci-

Grecian; there is neither bond nor free, there is neither male nor female: for you are all one in Christ Iesus, Gal. 3. 28. e He that shal belecue, and is baptized, shal be saued, Mark. 16. 16. By him euery one that beleueeth is iustified, Act. 13. 39. He is the head of the Law to euery one that beleueeth, Rom. 10. 4. d They shal come from the East, and from the West, and from the North, and from the South, and shal sit at table in the Kingdome of God, Luke 13. 28. The promise is made vnto you, and to your children, and to all that are a far off, &c Act. 2. 39. In euery nation he that feareth God, and worketh righteoulnes, is accepted with him, Act. 10. 35, & Reu. 13. 8 f Mar. 28. 20. g Confess. Helvet. 1. c. 17. BERN. c. 8. Belg. ar. 27. Witsemb. ar. 32.

Errors and aduersaries vnto this truth.

Vnfound be they in religion therefore which haue, and doe as it weretye the Church to a certen *a* country, as the Donatists did to Africa a people, as the Jewes to themselves *b*, persons, place, calling or time, as doe the Papists,

To certaine persons, when they say,

The Church is founded vpon *Peter*, and his successours *c*.

All that will be saued, must of necessitie bee subiect to the Bishop of Rome *d*.

The true Church is vnited to the obedience of the Pope of Rome *e*.

To a certaine place when they say

The Church of Rome is the Catholike Church *f*.

The Church of Rome is the mother of the faith *g*.

To a certaine calling, by their Petrus a Soto, 10 Bishops, and Prelates *h*.

To a certaine time, as when the said Papists affirme, how

The time was when holines was onely in the virgine *Mary*, *i*, when faith rested onely in the virgine *Mary* *k*, when all the faith was lost, saue onely in our Lady *l*.

It is a bold assertion also, and very presumptuous of Apostata Hill, that in England al men were Papists without exception from the first Christening thereof, vntill the age of K. *Henry* the eight *m*.

4. Proposition.

'The word of God was, and for time is before the Church.

The

e Aug. lib. 2.
con. Pet. c. 15.
b Clemen. epist.
lib. 2. p. 196.
c Confes. Petro.
cronicis, c. 26.
d Bonifac. 8. c.
vnam extra de
maior, & obed
c Bel. de eccl.
milit. c. 2.
f Test. Rherm.
an. 1. Tim. 2. 15
g Ins canoniz.
distin. 22.
h Pet. a Soto
asser. p. 133.
i Coffer. euchar.
con.
k Disput. Con-
cil Basl. Acts
and Mon. in
K. H. 6 fol. 796
l F. J. small scria
4. post festum
Palmarum.
m Hls quart. i
reas p. 5.

The prooffe from Gods word.

Forasmuch as the visible Church of Christ is a Congregation of men (either in the eyes of God, or in the iudgement of the godly) faithfull, it followeth, that the word of God must be afore the Church for time, as likewise for authority. For time, because Gods word is the Seede, the faithfull the Corne *a*, and the Children *b*, Gods word is the Rocke, or foundation *c*, the faithfull, the House *d*.

For authority also the word is before the Church; because the voyce of the Church is the voyce of man, who hath erred, and may erre from the truth: but the voyce of the word, is Gods voyce *f*, who cannot deceiue, nor be deceived.

Of this iudgement be the Churches reformed *b*.

a Luk. 8. 11, 12.
b 1 Pet. 1. 23.
c Math. 16. 18.
d Eph. 2. 20.
e Eph. 2. 21.
f 2 Tim. 3. 16.
 2 Pet. 1. 21.
h Confess. H. 1 v.
 1. ar. 14. C. 2.
 c. 13. 17. Bohe.
 c. 1. 8. Gal. ar. 7.
 Belg. ar. 3. 7.
 Sax. ar. 1. 1. 1.
 Surv. ar. 1.

The aduersaries vnto this truth.

This maketh to the strengthening of vs against those Popish assertions of Viguerius, and such like, viz. that the Church was before the word, for time, and is aboue the word, for authority *a*.

a *Viguer. Institut.*
ad Chr. Theol. c.
 10. sect. 3. v.
 10. fol. 83. a.

4. Proposition.

The marks, and tokens of the visible Church, are the due, and true administration of the word, and Sacraments.

The prooffe from Gods word.

There is the visible Church of Christ, where the word of God sincerely is preached; and the Sacraments instituted by our Saviour, are duely administred.

Hence it is that our Lord, and Saviour calleth them his mother, and his brethren, which heare the word of God, and doe it *a*, and saith, Hee that is of God, heareth Gods word *b*: also,

My

a Luke 8. 21.
b Ioh. 8. 47.

My sheepe heare my voyce ^c, and how shall they heare without a Preacher, saith *S. Paul* ^d.

^c Ioh. 10. 27.

^d Rom. 10. 14

Likewise the Apostle *S. Iohn*.

He that knoweth God heareth vs, hee that is not of God, heareth vs not ^e: Again, the y are of the world, therefore speak they the world, and the world heareth them ^f.

^e I Ioh. 4. 6.

^f Ibid. v. 5.

And touching the Sacraments, first of Baptisme.

Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost, teaching them to obserue all things, whatsoeuer I haue commanded you ^g.

^g Mat. 28. 19. 30

Wee haue bin baptized into Iesus Christ ^h, yee are washed yee are sanctified ⁱ.

^h Rom. 6. 3.

ⁱ I Cor. 6. 11.

By one Spirit are wee all baptized into one body ^k.

^k I Cor. 12. 13

Next of the Lords Supper.

The Lord Iesus in the night that hee was betrayed tooke bread, and when he had giuen thanks he brake it, and saide, take eat, this is my body, which is kroken for you, this do in remembrance of me.

After the same manner also he tooke the cup, when he had Supped, saying, This is the new Testament in my blood, this do as oft as yee drinke it, in remembrance of mee ^l.

^l I Cor. 11. 23

24. 25. Luke

22. 19.

The Christians in all reformed Churches acknowledge these things ^m.

^m Confess. Hel.

1. ar. 14. and 2.

Some (and they also many of them very godly men) adde Ecclesiasticall discipline for a note of the visible Church. But because the said Discipline in part is included in the markes here mentioned, both wee, and in effect, all other well ordered Churches, ouerpasse it in this place, as no token simply of the visible Church.

cap. 17. Bohem.

c. 8. Gal. ar. 27.

28 Saxon. ar.

11. Witemb.

ar. 32. Suer.

ar. 32.

Neither tie we the Church so strictly to the signes articulate, that we thinke all those to be without the Church, and no Christians, which neither doe heare the word ordinarily & publikely reade; and preached, nor participate in the Sacraments, if so be they would, and yet can neither heare the one, nor receiue the other, as it falleth out sometimes, especially in the times of blindness and perfection.

The Errors, and aduersaries vnto this truth.

Wee renounce therefore, as altogether vnfound, and Antichristian, the opinions.

1. Of the Papists, who both deny the pure preaching of Gods word, and the administration of the Sacraments among Protestants, to be the markes of Christ his visible Church^a, and affirme the tokens hereof to be antiquity, Vnitie, Vniuersality, Succession, &c. as doth Stapleton^b, Bristow^c, Bozius^d, Hill^e, and Alabaster^f.

2. Of the Brownists, who make discipline (and that too of their owne deuising) such an essentiall argument of the visible Church, as they think, where that is nor, the Magistrates there be Tyrants, the ministers false prophets: No Church of God is, Antichristianity doth raigne^g.

3. Of the same Brownists, and Barrowists, who neither allow frequenting of sermons, and ministring of the Sacraments nor haue any Sacraments administred among themselues^h.

4. Of the Family of Loue, which haue in vtter contempt, and derision, both the Preachers, and the Sacraments, scornfully tearming the Preachers, Scripture-learned menⁱ, Ceremoniall, and Letre Doctors^k, and the water at Baptisme, Elementish water^l.

* Neither doe we approoue them, who for the visible, and externall, put downe inuisible, and spirituall tokens of the visible Church, as Faith in Christ Iesus, and Loue towards the Saints, which thing I.K. doth^m.

6. Proposition.

The visible Church may, and from time to time hath erred, both in doctrine and conuersion.

The prooffe from Gods word.

Had not this bin most true, it had neuer bin auouched both
by

^a Petrus a Soto
asser. de Ecl.

^b In his For-
resse.

^c In his Mo-
tines.

^d De signis vi-
sib. ec.

^e In his Quar-
ron.

^f In his Mo-
tines.

^g R. H. in Psal.
122. Bar. disco.

^h p. 86. Ans. to
M. Cartw.

ⁱ letter. p. 13.

^k Alison consu.
of Green and

^l Bar. p. 113. 116

^m H. N. Euang.
c. 23 § 11.

ⁿ Fam. letter to
the B. of Roch.

^o H. N. Euang.
c. 10 § 56.

^p In his con-
suet. of Pop. 2.
4. b.

by our Sauour Christ, and Saint *Paul*.

Our Sauour faith vnto his disciples concerning doctrine, ^a Matth. 24. 4. Take heede &c. ^b Beleeue it not ^b. ^b *Ibid.* v. 23. 26

Beware of the leauen of the Pharises, and of the leauen of *Herod*; euen of the Doctrine of the Pharises, and Sadduces ^d. ^c Marke 8. 15. ^d *Mat.* 16. 12

Many shall be deceiued ^e, yea the very Elect, if it were possible ^f. ^e *Math.* 24. 11 ^f *Ibid.* v. 24. ^g *Luke* 18. 8.

Shall he find faith on earth ^g.

And concerning conuersation, and manners, he prophesied, that Iniquity shall be increased, and the loue of many shall be cold ^h. ^h *Mat.* 24. 12.

Saint *Paul* writeth touching doctrine, that

Wee know in part ⁱ.

Antichrist sitteth in the temple of God ^k, &c. whose coming is by the working of Satan, with all power, and signes, & lying wonders, and in all deceiueablenesse, among them that perish because they receiued not the loue of the truth, that they might bee saued: and therefore God shall send them strong delusion, that they should beleeue lies ^l. ⁱ *1 Cor.* 13. 12 ^k *2 The.* 2. 4

Beware of dogs: beware of euill workes, beware of concision ^m. ^l *Ibid.* v. 9, 10 ^m *Phil.* 3. 2.

And touching conuersation,

Restore, &c. least thou also be tempted ⁿ. ⁿ *Gal.* 6. 1.

I doe not the good thing, which I would, but the euill which I would not, that doe I, if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me ^o. ^o *Rom.* 7. 19. 20 ^p *Ibid.* v. 23.

There is a fight euen in the best men, and members of *P*.

Besides, that Churches visible, & glorious haue erred, it appeareth euidently by the superstition, heresies, yea, and Atheisme now reigning at Ierusalem, Alexandria, and Antioch. ^q *Confess. Helu.* 2. *Saxon.* 44. 11. *Wittenb.* ar.

This with vs the Churches in their confessions do acknowledge ^r. ^r *32 Suer.* ar. 15

Errors and aduersaries vnto this truth.

The Premises will not be graunted for true, neither by the Papists, which maintaine that in faith & doctrine, the church,

^a Test. R. cm.

an. Theff. 2. 4.

^b Ibid. an. 1.

Tim. 3. 13.

^c Ib. an. Eph. 5.

24.

^d Ib. an. marg.

p. 264. Gab. ti-

cl. 1. 4. dist. 6.

quæst. 2.

^e Ibid. an. 1.

Tim. 3. 13. Ca-

tech. Trid. in

exposit. Symb.

Apost. Cisterus

causid. con-

trouer. c. 3. de

summo Pont.

p. 136.

^f See of this

art. prop. 1.

^g W. Thomas
hist. of Italy.

^h Acts of the
Eng. notaries,

3. booke. praf.

ⁱ Confess. Aug.

4.

meaning thereby the visible Church^a, whose Rector is the Pope of Rome^b, neuer erreth^c, neuer hath erred^d, and neuer can erre^e. Nor yet by these which say the Church cannot erre for manners, such were the Donatists, and are the Anabaptists with the family Loue^f

7. Proposition.

The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

The prooffe.

Instly is the Church of Rome condemned of vs; and all Churches reformed, because she hath erred, and still very badly euery way doth offend.

1. In life. For

At Rome the harlot hath a better life,

Then she that is a Romanes wife^a.

O Roma, à Roma quantum mutata, vetusta es?

Nunc caput es scelerum, quæ caput orbis eras.

If ye spell Roma backward (saith ⁷. Bale) yee shall finde it to be *Amor*, Loue in this prodigious kind. For it is a preposterous *Amor*, Loue out of kinde^b. Hence the Pasquill poets:

Roma quid est? Quod te docuit præposterous ordo.

Quid docuit? Iungas versa elementa, scies.

Roma: Amor est, Amor est? qualis? Præposterous. Vnde hoc?

Roma mares, Noli dicere plura scio.

Againe,

Roma vale; vidi: satis est, vidiſſe. Reuertar,

Cum Leno, aut meretrix, Scurra, cynadus ero.

2. In ceremonies, which are for number, infinite. Geyson writeth, how diuers men haue runne into delperation; others haue killed themſelues, finding that they were not able to keepe, and performe the ceremonies of the Romish Church^c.

For vse also they are vaine, and impious, as their leading vp and downe of an Aſſe on Palme Sunday, their battering of hel-
their

t heir buriall of the Crosse, &c. yea, and damnable, because Romish ceremonies are held both necessarily to be obserued, as well as the lawes of God^d, and also to merit heauen. For sins veniall (say the Rhemists) be taken away by sacred Ceremonies^e.

^e *Eckius* *encher de lum. cons.* *arion. 2.*

3. In doctrine. For prooffe hereof, see the Popish errors in every article almost, if not proposition of this booke,

^e *Test. Rhem.* *an. mag. 258.*

Againe looke we vnto the head of the Antichristian synagoge, and we shall finde that of them.

Some haue been Coniururs, Sorcerers, and Inchanters, as were Pope *Martin 2. Siluester* the 2. and third, *Benedict 8. Iohn 19. 20. 21. Sergius 4. Gregory 6.* and 7. and such were all the Popes euen 18. for number) from *Siluester* the second. vntill *Gregory* the seuenth^f.

Some Heretikes. For *Siricus, Calixtus, Leo 9.* and *Paschalis* condemned the marriage of Priests; *Liberius* was an *Airrian*; *Marcellinus*, an Idolater; *Honorius* a Monothelite &c.

Iohn the 22. held many errors, whereof *W. Occam* wrote a booke^h, one whereof was that the soules of the wicked should not be punished, till the day of iudgement.

^f *Cyp. Valera* *in bus of the*
^g *Pope, & out*
^h *of Card. Benon.*
ⁱ *Cath. Apol.*
^j *par. p. 31. Test.*
Rhem. an. Luc.
22. 31.

Pope *Iohn* the 23. denies the soules immortalities^k.

And some worldly, prophane, and deuillish Atheists. For

Sixtus 4. builded a Male stewes^l.

^k *Biblioth.*
Simleri.
^l *Girson ser. 1.*
Pasch.
^m *B. Iewel def.*
fol. 644.
ⁿ *Acts and*
Mon.

Paul 3. receiued a monethly pension for 45000. whoores at Romeⁿ.

Leo the 10. made a fable of the Gospell of Christ^o.

Hence it proceeded, that

Rome hath bin called Babylon, both by *S. Augustine*^o, and *Hierome P.* and by Pope *Pius 5.* was saide *Magis gentilizare, quam Christianizare*: rather to gentelize; or to be a City of Heathens, rather then of Christians^p.

^o *D. Sparke a.*
^p *gainst Id. A.*
time. p. 399.
^q *Smecton. con.*
tra Hamils p. 104.

6. *Bernard* said how the Romaines in his time were hateful vnto heauen and earth, yea and hurtfull vnto both, wicked against God; rash against holy things, and seditions among themselves^r.

^q *De ciuit. Dei.*
lib. 18.
^r *p. Praef lib de 1*
Sp 5.
^s *q. Chr. Franck.*
praef. ad Para.
dox.

Genebrard (himselfe an Antichristian Romanist) writeth that 50. Popes successiue & within the space of 150. yeares,

^t *De consider.*
ad Eugen.

departed from the vertue of their Elders; and shewed themselves Abiurers of Christianity, and Apostataes, rather then Catholike Bishops ^a.

The Pope was proclaimed Antichrist at Rhemes by the Councell there, vnder Hugh Capet ^b.

^a Chron. lib. 4.

p. 817.

^b Arnolphi, in
concil. Rhem.
inter opera
Bernardi.

Errors and aduersaries to this truth.

What the Papists are then it appeareth, whose doctrine (as hath bin shewn) is, that the Church of Rome neither hath nor can erre.

Errauerunt alia ecclesia (saith *Di. Stella*) other churches, as of Antioch, Alexandria, Constantinople &c. haue erred, *sed nunquam ecclesia Romana*, but the Church of Rome neuer yet erred c.

^c Stella in Luca

9 fol. 430.

^d Eucherius, con-

trouers. cap. 3.

de summo

Pontif p. 136.

^e Test. Rhem.

an. Mar. 23. 2.

^f Ibid. an. mar.

p. 1264.

Id constanter negamus (saith *Costerus* the Iesuite) we constantly deny, that Christ his Vicars and *Peters* successors, the Bishops of Rome, haue either taught heresies, or can propound errors d.

God preserueth the truth of Christian religion in the Apostolike sea of Rome ^e, and it is not possible that the Church (meaning the Church of Rome) can erre or hath erred at any time, in any point, say the Rhemists ^f.

20. Article.

Of the authority of the Church.

The Church hath power to decree Rites or Ceremonies and authority in controversies of faith. And yet it is not lawfull for the Church ^a to ordaine any thing that is contrary to Gods word, ^b neither may it so expound one place of Scripture that it be repugnant to another. Wherefore although ^c the Church be a witnesse, and a keeper of holy writ: yet as it ought not to decree any thing against the same: so besides the same ought it not to enforce

force any thing to be beleueed for necessity of saluation.

The Propositions.

1. The Church hath power to decree rites, or ceremonies.
2. The Church may not ordaine what rites, or ceremonies she will.
3. The Church hath authority to iudge, and determine in controuerfies of faith.
4. The Church hath power to interpret, and expound the word of God.
5. The Analogie of faith must be respected in the exposition of the Scripture.
6. The Church is the witnesse, and keeper of Gods written word.
7. The Church may not enforce any thing to be beleueed, as necessary vnto saluation, that is either contrary, or besides the word of God.

1. Proposition.

The Church hath power to decree rites, or ceremonies.

The prooffe from the word of God.

THe Churches authority to decree rites, or ceremonies is warranted in the word of God, first by the example of the Apostles, who did ordaine rites and ceremonies: among other things, that

In the Church men should not be couered ^a.

Women should keepe silence ^b, and be couered ^c.

A knowen tongue vnderstood of the common auditorie, should be vsed ^d, with other things ^e. Next, by the generall, and binding commandement of God himselfe, who at all times will haue euery thing in the Church to be done vnto edifying ^f, honesty, and by order ^g, as being not the author of confusi- on, but of peace ^h.

^a 1 Cor. 11. 4.

^b 14. & c.

^c 1 Cor. 14. 34

^d 1 Cor. 11. 5.

^e 1 Cor. 14. 2.

^f 1 Cor. 11. 2.

^g 34.

^h 1 Cor. 14. 26

ⁱ *Ibid.* 2. 40.

^j *Ibid.* 7. 33.

All

* Confess. Helv. All Churches Protestant confesse the same¹.

1. Ar. 13 & 2. c.

2. 3, 23, 24. Basil. Ar. 10. Bohem. c. 15, 17. Gal. Ar. 32. Belg. Ar. 32. August. Ar. 45. 7. 15. Saxon. Ar. 20. Svec. c. 8. 14. Wintemb. c. 27, 35.

Errors and aduersaries vnto this truth.

* H. N. Sp. Land
c. 31. sect. 6.

^b Ibid. cap. 40.
sect. 1.

^c Ibid. cap. 39.
sect. 7.

^d R. H. on P. sal.
122.

^e Such a one
was that Scot.

ish minister
which said vn

to the head of
K. James, how

he would hold
conformity

with his Ma-
iesties ordina-

ces for matters
of doctrine, but

for matters of
ceremony, they

were to be left
in Christian li-

berty vnto e-
uery man. This

D. Barlow re-
porteth in the

summe of the
Confess. p. 71.

^f Epist. ad pium
lett. p. 455.

g H. N. Sp. Land
cap. 9. sect. 5.

^h Ibid.
c. 15. sect. 2. 3.

ⁱ Ib. c. 16. sect.
24.

^j Ibid. sect. 3.

This power being giuen by the Supream authority vnto the Church, they doe greatly offend, which doe condemne either generally a ll, or particularly some rites, and ceremonies orderly, and lawfully established: of the former sort are.

1. The Family of Loue, who say of themselves, how they are a free people^a, in bondage vnto no creature, nor to any created thing^b, they haue no seuerall dissenting, or variable religions, either ceremonies^c.

2. The Brownists, who teach that euery Christian is to ioyne himselfe vnto that people, among whom the Lords worship is free, and not bound, or withholden with any iurisdiction of this world^d.

3. The Puritans, whereof some would haue all matters of ceremonies to be left in Christian liberty vnto euery man^e.

Others would haue both temples to be left without seruice Sermons and Sacraments: and princes to be scared with the feare of vprores, and sedition, and all because they would bee freed from the obedience vnto ceremonies, not impious of themselves, imposed by the Church: the Father of these men was Illyricus of whom *Melancton* writeth^f.

Of the latter kinde, be

1. The Family of Loue againe, who vtterly dislike our Churches, or Temples, also our Liturgies, & formes of seruing our God, and finally our designed times of meeting together for the worship of God.

Our Churches they blasphemously tearme common houses (and so we tearme Brothel-houses or the stewes)^g.

Our Lurgies, and manner of seruing of God, they call foolishnes of taken on seruices^h, false and seducing Gods seruicesⁱ, of no man to be ordained^k, nor to be obeyed, or vsed, when they are established^l, with these ioyne the Brownists, who

who doe write that, to haue Liturgies and formes of common prayer, is to haue another Gospel, and another Testament ^m.

Our Sabbath they contemne, yea they condemne, for they say, There ought to be no Sabbath day ^a, Our Sabbatarians goe not so far, yet come they neere vnto these Familists, when they divulge, that ^b.

The Church hath no authority, ordinarily, and perpetually, to sanctifie any day, but the seventh day, which the Lord himselfe hath sanctified ^c.

The Church cannot take away this liberty of working sixe daies in the weeke ^p. These assertions are against all holy daies lawfully established. *Barrow* yet goeth further then doe these men, for he saith how the obseruing of times, as it is in our Church, is an errorr fundamentall ^q.

They also be alike culpable, who approuing some rites and ceremonies, do yet tie the Church, or people of God to the obseruation of the ceremonies, either Mosaicall, as many haue done, and doe ^r, or of the Romish Church, as doe the Papists, and the halfe Papists, the Family of Loue ^s.

Finally they are out of the way which thinke that either one man, as the Pope: or any certaine calling of men, as the Cleargie, hath power to decree, and appoint rites, or ceremonies, though of themselues good, vnto the whole Church of God, dispersed ouer the vniuersall world.

2. Proposition.

The Church may not ordaine what rites, and ceremonies she will.

The prooffe from Gods word.

As it is a cleere truth that the Church may ordaine ceremonies: for true it is also that the Church hath no power to appoint what rites, or ceremonies she will. For shee must decree none which be.

Either for their owne nature, impious, like the ordinances, manners, and Idols of our forefathers ^a: teachers of vanitie ^b,

O

and

^m *Barrowes*
refut. p. 244.

ⁿ *Zisplay H. 8.*

^o *D. Budoft of*
the Sab. 1. book.

^p *31.*

^q *T. C. 1. replie*

p. 120.

^r *Bar. ref. p. 36.*

^s *See art. 7.*

^t *prop 3.*

^u *Concil. Trid.*

^v *sess. 7 can. 13.*

^w *H. N. euang.*

^x *ca. 21. s. 1.*

^a *Walke ye*
not in the or-
dinances of
your fathers,
neither ob-
serue their
manners, nor
desile your
selues with
their idols. E-
zek. 20. 18.
^b *Ier. 10 8.*

^a Hab. 3. 18. and of lies ^c.

⁴ 2. King. 18. 4

Or for vse, superstitious: like the brazen Serpent, which king Ezechiah brake in pieces ^d.

^e Yclade men with burdens grievous to be borne. Or for their weight, ouer heauie, and grievous to be borne; like the Iewish constitutions ^e.

^f Luk. 11. 46. Why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare? Act. 15. 10. Why, as though ye liued in the world, are ye burdened with traditions? Col. 2. 20. Ye lay the commandment of God apart, and obserue the tradition of men, as the washing of pots, and of cuppes, and many other such like things ye doe. Marke 7. 8. Ye reiect the commandments of God, that ye may obserue your owne traditions, &c. making the word of God of none authoritie, by your tradition which you haue ordained Ibid 9. 13. Stand in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage. Gal. 5. 1. Euery plant, which my Father hath not planted, shall be rooted vp. Matth. 15. 13. 1. Cor. 14. 40. Confess. Helvet. 2.

Or for their worthinesse, in the eyes of the ordainers, either of equall price, or of more account then the very ordinances of God, so as for the performance of them, the lawes of God must be left vndone; such were many of the Pharisaicall tiores, and traditions ^f.

Or against the libertie of Christians, and to the entangling of them againe with the yoake of seruile bondage ^g.

Or last of all, any way contrary to the commandements, word, and will of God ^h. But the rites, ceremonies, and constitutions of the Church they must make altogether, and tend both to the nourishing, and encrease of loue, friendship, and quietnesse among Christians, and also to the retaining of Gods people in the holy seruice, worship, and feare of God, according to the rule of the Apostle afore mentioned, let all things be done honestly, and by order ⁱ.

All Churches reformed consent hereunto ^k. serue the tradition of men, as the washing of pots, and of cuppes, and many other such like things ye doe. Marke 7. 8. Ye reiect the commandments of God, that ye may obserue your owne traditions, &c. making the word of God of none authoritie, by your tradition which you haue ordained Ibid 9. 13. Stand in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage. Gal. 5. 1. Euery plant, which my Father hath not planted, shall be rooted vp. Matth. 15. 13. 1. Cor. 14. 40. Confess. Helvet. 2. cap. 5. Gal. Ar. 33. Belg. Ar. 32. August. Ar. 7. 15. Sax. Ar. 20. Wittenb. Ar. 35. Sueuica. c. 14.

Errors, and aduersaries vnto this truth.

The premises being, as they are, most true, most false then is it which the Papiests doe publish, viz. that

^l Concil. Trid. sess. 5. cap. 2. The Church hath power to change the Sacraments ordained euen by Christ himselfe ^l.

Whatsoever the Apostles, and Rulers of the Church command,

mand, is to be kept, and obeyed^b.

The authoritie of the Church is greater then of the Sacred Scripture^c.

^b Test. Rhem.
an marg p. 336
^c Confess. Pa-
strucensis, cap.
15.

3. Proposition.

*The Church hath authoritie to iudge, and determine in contro-
uersies of faith.*

The prooffe from Gods word.

Authoritie is giuen to the Church and to euery member of
sound iudgement in the same, to iudge in controuerfies of
faith; and so in their places, to embrace the truth, and to a-
uoid, and improoue Antichristianitie, and errors; and this is not
the priuate opinion of our Church, but both the straight com-
mandement of God himselfe particularly vnto all Teachers^a,
and hearers^b, of Gods word, and generally vnto the whole
Church^c, and also the iudgement of our godly brethren in
forraigne countries^d.

^a Cast away
prophane, &
old wifes fa-
bles, 1. Tim. 4. 7
O Timothy,
keepe that
which is com-
mitted vnto
thee, 1. Tim. 6.
20. A Bishop
must &c. hold
fast the faith-
full word ac-
cording to

doctrine, that he also may be able to exhort with wholesome doctrine, and improoue them
that say against it, &c. 1. Th. 1. 9. &c. b. Heare not the words of the Prophets that propheticie
vnto you, and teach you vanities: they speake the vision of their owne hearr, and not of the
mouth of the Lord. Jer. 23. 16 Beware of false prophets. Math. 7. 15. Beware of dogges, be-
ware of euill workers. Phil. 3. 2. The sheepe know the shepheards voices and they will not
follow a stranger, but they flee from him: for they know not the voice of strangers, Ioh. 10.
4, 5. Be not carried about with diuers and strange doctrines. Heb. 13. 9 Beware least you be
also plucked away with the error of the wicked, and fall from your owne stedfastnes, 2. Per.
3. 17. If there come any vnto you, and bring not this doctrine, receiue him not to house,
neither bid him, god speed. 2. Ioh. 10^c. If any shall say vnto you, Loe here is Christ, or there,
beleuee it not, For there shall arise false Christs, and false prophets. Math. 24. 23, 24. I speake
as vnto them which haue vnderstanding, iudge ye what I say. 1. Cor. 10. 15. Tria all things,
and keepe that which is good. 1. Thess. 5. 21^a. Confess. Wittenb. ar. 32. Sueuica, ar. 15.

The errors and aduersaries vnto this truth.

Vnfound therefore in iudgement are the Papists. For first
they maintaine,

That the Pope of Rome hath the power to iudge all men,

^a Dist. 40. c. Si
Papa

^b Carol. Ruinus

^c Panorm. Ex-

tra de divor-

tiis.

^d Hervaeus de

potestate Papa.

The myste-

ries of religi-

on are com-

mitted to the

trust of Bi-

shops, *plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet*, the common

people are onely to know that which pertaineth vnto manners, and good behauour; faith

Fryer Laurence a Villaincence, de Formam. concion. l. 1. cap. 10. Nec gratia, nec interior ali-

qua virtus requirenda est in membris, vel ministris Ecclesie prater publicam professionem fidei: It

is sufficient for the members, and Ministers of the Church, to make open profession of the

faith, more is not required of them, neither grace (to iudge of doctrine) nor any other in-

ward vertue, faith Petrus a Soto, assert. cath. de Ec. ¹ The common and faithfull people may in

a generality refuse, and forsake all new doctrine, dissenting from that which they have

learned and embraced. *Non autem vt doctrinam in particulari ex causis, & fundamentis suis*

examinent. sic proprio iudicio discerant quid verum quid falsum sit: But they haue none au-

thority to examine any doctrine in particular from the very causes, and grounds, and there-

by search out what is true, what false; *quod propriam est Ecclesiarum magistris*, this they must

leau to the misters of Churches, to whom properly it belongeth, faith Stapleton, Antid. e-

ua. in Mat. 7. ⁸ Sacra scriptura solum natus & indubitatus ab ecclesia catholica est petrus (saith

the forementioned Petrus a Soto.) The natue, and true sence of the sacred Scripture, is to

be fetcht from the Catholike Church (of Rome,) assert. cath. de Ec. The whole Church

throughout the world knoweth, that the holy Church of Rome hath power to iudge of all

matters, *neque cuiquam licebit de eius iudicio iudicare*, neither is it lawfull for any man to giue

any sentence of her iudgement, *Gelasius 9. q. 1. unila.*

and matter, but may be iudged of no man ^a, to decree (with-
out controlement) against the Epistles of S. Paul ^b; to dispence
euen against the new Testament ^c; and to giue the sence, and
meaning of the holy Scripture, to which sence, or

Interpretation of his all, and euery man without contradi-
ction, must yeeld, and obey ^d.

Next they publish, & hold, that the power to iudge of religio
& points of doctrine is, either in Bishops onely, as some of them
doe thinke ^e; or in their Clergy onely, as others deeme ^f; and
in the Church of Rome onely, as all of them suppose ^g.

4. Proposition.

*The Church hath power to interpret, and expound the Word of
God.*

The prooffe from Gods word.

To interpret the word of God is a peculiar blessing, giuing
by God onely to the Church, and company of the faithfull,
though not to all, and euery of them. For

No man knoweth the Sonne, but the Father; neither know-
eth

eth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him ^a.

It is given to you to know the secrets of heauen (saith our Sauour vnto his disciples, but to them it is not given ^b.

The manifestation of the Spirit is given to euery man to profit withall. For, to one is given by the Spirit, the word of wisdom, &c. and to another, prophesie ^c.

If any thing be reuealed to another that sitteth by, let the first hold his peace, saith S. Paul vnto the Church at Corinth ^d.

Ye haue an oymnt from him that is holy, and yee haue knowne all things, &c. yee need not that any man teach you, saith the Apostle Iohn ^e.

Hereunto subscribe the Churches in Heluetia ^f, Wittemberg ^g, Boheme ^h.

The Errors, and aduersaries vnto this truth.

Many & sundry are the aduersaries vnto this truth, wherof. Some thinke that to expound the word of God, is so easie a matter, as any Student, endued with a good naturall wit, by diligence and industry of his owne, may doe the same.

Some teach, how to interpret the Scriptures, is too hard a thing for any mortall man to attaine vnto; so did Iohannes de Waffalia ^a, and doe many Anabaptists.

Some, though they acknowledge that diuers haue the gift to open the sense of Gods word: yet that some, say they, are not the knowne Preachers, and writers in the reformed and Christian assemblies, whom the Family of Loue, in scorne doe tearme the Scripture learned. (For, saith the said Family, It is meere lies, and vntruth, &c. whatsoeuer the Scripture learned, through their knowledge out of the Scriptures, institute, preach, and teach ^b. They preach the letre, &c. but not the word of the living God ^c, but themselves onely haue that gift, neither euery one of the Family, but the illuminate Elders. For to them it is given to know the truth ^d, & they are the Elders of the godly vnderstanding, and of the manly wisdom ^e, the Primates or principals in the light ^f.

^a Matr. 11. 27^b Mat. 13. 11.^c 1 Cor. 12. 7.^d 1 Cor. 14. 30^e 1 Ioh. 2. 20.

21. 27.

^f Confess. Helv.

2. cap. 2.

^g Confess. Wit-

temb. cap. 30.

^h Confess. Bohe.

cap. 1.

^a Aeneas Sylv.^b H. N. enang.

c. 33. sect. 11.

12. 13.

^c Idem i. exhor.

cap. 16. sect. 18

^d Idem in his.

Prov. c. 21.

sect. 2.

^e Sp. land. cap.

7. sect. 10.

^f 1. Exhort. c.

14. sect. 1.

Some doe suppose that to interpret the holy Scriptures, is not so much a speciall gift of God vpon some chosen persons, as an ordinary power annexed to the state, and calling of Popes, Bishops, and Clergie men *g*.

*g See the pro-
posit. next. im-
mediat. afore-
going.*

Others be so farre from giuing the people of God, not being of the Clergie, power to expound, as they will not suffer them to reade, nor so much as to haue the Scriptures by them in a vulgar tongue, except it be their owne most corrupt, and barbarous translation, which but of late yeares neither, and that in part too, is granted by the Papists; but in place thereof they thrust vpon the Laity, their most idolatrous, and blasphemous Festiualls, Legendes, Rosaries, Horaries, and Psalteries of our Lady, as falsly they called her.

5. Proposition.

The analogie of faith must be respected in the exposition of the Scripture.

The prooue from Gods word.

Forasmuch as no prophecy is of any priuate motion *a*, and whatsoeuer interpretation man giueth, if it agree not to the analogie of faith, which *S. Paul* gaue in commandement to be obserued *b*, is priuate interpretation, speciall heede is to be had that one place of Scripture be so expounded, as it agree with another; and all to the proportion of faith.

a 2 Pet. 1. 20.

b Rom. 12. 6.

c Confes. Helu.

1. Ar. 2. C. 2. c.

2. Gal. Ar. 7.

Sax. Ar. 1. Wils.

cap. 30. 3. 1. 33

Suev. ar. 1.

a D. Iren. lib. 4.

cap. 25.

b Enf. eccl.

hist. lib. 4. c. 29

c Pighius con-

trouer. 3. de

Ec. & Hierarc.

l. 3. c. 3.

Lindan. praf.

Cons. Colon.

The Churches reformed approue this assertion by their subscriptions *c*.

Errors and aduersaries to this truth.

Of another iudgement are many. For

Some doe thinke the Scriptures may be expounded in what sense, and to what purpose men list, as the Pharisees *a*, the Seuerians *b*, and Papists, among whom there be which from this opinion doe tearme the most holy word, and scriptures of God most reprochfully, A shipmans hoafe, a Leaden rule, a Noke of waxe *c*.

Some

Some doe mislike all interpretations, and written Commentaries vpon the scriptures, as vnnecessary, and vaine, such were *Seruetus*, *Valdesius*, *Coranus* with others of late yeares *d*, and are the Libertines, *Scwenkfeldians* *e*, and Family of *Loue* *f*.

Some depend wholly vpon visions, and reuelations, as did the Enthusiasts *g*, *Nicholam Storch*.

Thomas Monetarius, the Anabaptists *h*, and our late English reformer *Hacker* *i*.

Some dislike of the literall, and preferre the Allegoricall sense of the scriptures; and thereby deuise what them list, most monstrously from the word of God; as did the Originists, and doe the Libertines *k*, and Family of *Loue* hence teaching on the other, that the spirituall vnderstanding is the word of God, and that to embrace the literall sense, is to commit Idolatry *l*.

Some of euery place of scripture will haue an exposition both Analogicall, Allegoricall, historical, and morall, as the curious Thomists, and Monkes.

Some are addicted to an interpretation, which they call mysticall, an propheticall, as *Brocardus Morelius*, and others.

Some are of minde that the Gespell, or Euangelicall word cannot bee committed to letters, and writing, saith *Linda-nus* *m*.

Some doe thinke (as afore also hath bin shewen) how that is the odde, and only true sense of the scriptures which is made and giuen by the Church *n*, and Pope of Rome *o*.

Some doe maintaine, that as the Church in time doth alter: so the interpretation of the scripture also therewithall doth vary, wherby that which in the Apostles time was a truth, in these daies shall be a falshood. In which error was Cardinall *Cusanus* *p*.

nec ab ea separari possumus. Stapl. antiq. Euang. in Ioan 19. 23. p. 418. Sicut Christo Iudai: sic nos Ecclesia (Romana) simpliciter credere debemus, saith Stapleton. Antiq. in Luca 10. 16. When the authority of the Church leaue the holy scripture, then are they of no more account then Esops fables. Wolf Herman o Si Papam qui Christi vicarius est, ac eius omnimodam potestatem habet in terris, consulerent, non errarem (haeretici saith Stella in Luca, 9. fol 499. p Cusan. ad Bohemos, epist. 2.

d Beza. *epi. 59. c 16*

f H. N. 1. *exhort.*

cap. 16. sect. 4.

g Theod. *haeret.*

sub. l. 3.

h D. Maior in

Dom 8 post

Trinit. homil.

fol. 440.

i Arthing. *sedu*

p. 17.

k Calv. *contra*

Anabap.

l Allens. *conf.*

m Lib. 1. *c. 23.*

n Haeretic

Scripturarum

cognitione, &

intelligentiam

extra Ecclesiam

ponunt: nos au-

tem (Papista)

volumus Ec-

clesia Romana

esse anaxam.

6. Proposition.

The Church is the witnesse, and keeper of Gods written word.

The prooffe from Gods word.

Though the Church hath authoritie to heare, and determine in controuerfies of faith: yet hath the Church power, neither to iudge the word of God, nor to iudge otherwise then Gods word doth iudge. For it is said to the Church, and people of God.

I beseech you brethren marke them diligently which cause diuisions, and offences, contrary to the Doctrine which you haue learned, and auoid them ^a.

^a Rom. 16. 7.

^b Matth. 17. 5

^c Act. 10. 43.

^d Ioh. 5. 39.

^e 2 Ioh. 5. 9.

^f Ephe. 2. 19.

^g Ioh. 17. 17.

^h Luke 16. 29.

Heare him ^b. To him giue all the Prophets witnesse ^c.

Search the Scriptures ^d: whosoener transgresseth, and abideth not in the doctrine of Christ, hath not God ^e.

Ye are, &c. built vpon the foundation of the Apostles, and Prophets ^f.

And of the holy Scriptures.

Thy word is the truth ^g. They haue *Moses* and the Prophets let them heare them ^h, saith our Sauour Christ.

ⁱ 2 Pet. 1. 19.

^k 2 Tim. 6. 16,

17.

^l 1 Tim. 6. 3, 4

^m Conf. H. 1 v.

2. cap. 1. Bohe.

cap. 1. Gal. ar.

5. Belg. ar. 7.

Wittenb. ar.

30. 31. 32. Sax.

ar. 11.

Wee haue also a sure word of the Prophets, saith Saint Peter ⁱ.

And Saint Paul. The whole Scripture is profitable to teach, &c. ^k.

If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, he is pult vp, and knoweth nothing, &c. ^l.

And so with vs doe other Churches conceiue both of the Scriptures, and Church ^m, yet all of vs doe grant, that the Church as a faithfull witnesse may, yea of necessitie must testifie to the world, what hath bin the doctrine of God his people

ple from time to time, and as a trustie Recorder is to keepe, and make knowne what the word of God, which it hath receiued, is, which truly hath beene performed afore the word was written by the Patriarches, and after the same was committed to writing, before Christ his incarnation, by the Iewes, in Christ his life time^a, in the primitiue Church^o, From the Apostles time, by the godly Christians thoroughout the world.

^a Luk. 4. 17.
^o Act. 13. 27.
 Act. 15. 21.
 2. Cor. 3. 15.
 2. Cor. 8. 18.

Errors and aduersaries unto this truth.

Be it farre therefore from vs to thinke, which the Papists do not sticke to write, and say, namely that

The Church is to iudge the Scriptures, and not the Scriptures the Church^a.

The Scripture is not of the essence of the Church: Because without it a Church may bee, though not very well. So said *Card. Cusan. b.*

The Scripture, because (in their opinion) it is vnperfect, cannot: obscure, may not: ambiguous, ought not to be the iudge. So *Lindan^c, Latomus d, Petrus a Soto e, Pighius f, Coster g, &c.*

He is an heretike that cleaueth to the Scriptures. So said *Iacobus Hocstratus.*

Again the carefull keeping of the holy Scriptures by Gods people from age to age, and time to time, declareth first, how the mother Church of Rome, is not the onely keeper of the holy writ; and next that cursedly they doe offend, which either as greatly esteeme the Ethickes of *Aristotle*, as the commandements of God, the Odes of *Pindar*, as the Psalmes of *Dauid^h*, the workes, and bookes of men, as the writings of God, which the Councell of Trent dothⁱ: or before, and about the Scripture preferre vnwritten Traditions. Hence *Petrus a Soto*:

Tradition (saith hee) is both more ancient, and more effectual then the holy Scripture^k, and *Lindan*, The Scriptures would bee of no validitie, neither had continued till this day but for traditions^l.

^a Io. Maria
Perrassius. Pighius in contro-
uers. de Ec.
^b Card. Cusan:
epist. 2. ad Bob.
^c Lind. l. 1. c. 1.
^d Contra Bucer.
^e De S. Scrip.
^f Eccl. Hierar.
 l. 1. c. 4.
^g Enchir. de S.
 Scrip. c. 1.

^h Aug. Polit.
 1. 1. 4.

^k Confess. Cath.
 de Eccles.
^l Lind. l. 1. cap.
 45.

7. Proposition.

The Church may not enforce any thing to be beleueed, as necessary vnto saluation; that is either contrarie or besides the word of God.

The prooffe from the word of God.

Yee shall put nothing vnto the word which I commaund you, neither shall yee take ought there-from ^a.

Put nothing vnto his words, least hee reprocue thee and thou be found a lyar ^b.

Though it be but a mans couenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto ^c.

If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke. And if any man shal diminish of the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke ^d.

^a Reu. 22. 18.

^b Confess. Helv.

1. ar. 4. & 2. ar.

2. Basil. ar. 10.

Bohem. cap. 1.

Gal. ar. 5. Belg.

ar. 7. Saxon ar.

1. Wittenb.

1. 30. 3. 3. Sme-

rica. ar. 1.

And so witnesse with vs the Churches reformed ^e.

Whatsoever also is grounded vpon Gods written word, though not by our common, and vulgar tearmes to beredde therein, we doe reuerendly embrace, which maketh vs for doctrine to embrace the Consubstantiality of our Sauour with the Father, and the holy Ghost, which the Arrians would not: a Trinitie of persons in the Godhead, which the Sabellians would neuer doe; the iustification by faith Onely, which the Papists will not; the baptisme of Infants, and young children, which the Anabaptists dare not: and for discipline not to refuse of Church officers, the names Archbishops, Patriarches, Primates, Metropolitans, Suffragans, Parsons, Vicars, &c of Ecclesiasticall censures the tearmes, Suspension, Excommunication; of Ceremonies, none at all which tend either vnto order, comelineesse, or edification.

But from the heart we abhorre in matters both of doctrine, and discipline, whatsoever either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

The

The errors and aduersaries vnto this truth.

Hence detest wee both all the old heretikes, and their fan-
cies, with the new prophets of Basilides the Manifestation of
Marcion; the mysteries of the Manichies; the Iobelæa of the
Scithians; the Symbonia of the Archontikes, the Cabala of the
Iewes: the Alcaron of the Turkes: and also all new heretikes,
and Schismatikes with all their cursed opinions, as first the A-
nabaptists, and namely the Libertines, the Dauigeorgians, and
Familie of Loue, and all the codeified Elders thereof, as *Henry,*
Nicholas, Eliad, Fidelitas, Christopher Viuell, Theophilus, the
Exile, and the rest.

Next the Papiſts whereof

Some haue commanded that all the Popes decrees should
be taken, as confirmed by the mouth of God himſelfe; ſo did
Pope *Agotho* the first ^a.

^a *Gra. diſt. 19.*
Sic.

Some write (as *Buſgradus*) that if the Pope belecue there is
no liſe to come (as ſome Popes haue done) we muſt belecue it,
as an Article of our faith.

Some ſay, if the Pope carrie innumerable ſoules with him
vnto Hell, yet he may not be iudged, ſo did the Pope *Boniſace*
the eight ^b.

^b *Deer. lib. 3.*
tit. 2. Crau. 7.
lib. 8. c. 36.

Some, as *Bellarmino*, conclude that it is a point of faith to
hold that the Biſhop of Rome hath ſucceeded *Peter* in the v-
niuerſall regiment of the Church ^c.

^c *Bellarmino, de*
Pontif. Rom. l.
2. c. 12.

Others, as the Ieſuites, perſwade their Catholikes, that the
king of Spain, and their Catholike faith are ſo linked together
as it is become a point of neceſſitie in the Catholike faith to
put all Europe into the hands of the ſaid King, otherwiſe the
Catholike religion will be vtterly extinguished, and periſh ^d.

^d *Spar. diſco of*
the Eng. Ieſ.

Others of them haue published a new Goſpell called *Euan-*
gelium æternum, & Spiritus ſancti, which they ſay doth ſo farre
excell the Goſpell of Chriſt, as the Kernell ſurpaſſeth the ſhell,
the Sunne, the Moone, and light, darkeneſſe. The author where-
of was one *Cyriillus* a Carmelite.

p. 7.

And laſtly the Puritanes, and all the ſpeculations of *Browne,*

Barrow, Greene, Penrie, Marprelate, T. C. E. G. R. H. A. C. I. B.
with the new Sabbatarians, and their fancies.

21. Article.

Of the authoritie of generall Councils.

Generall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not gouerned with the Spirit, and word of God) they may erre, and sometimes haue erred, euen in things pertaining vnto God: wherefore things ordained by them, as necessarie vnto saluation haue neither strength, nor authority, vnlesse it may bee declared that they be taken out of holy Scriptures.

The propositions.

1. Generall Councils may not be gathered together, but by the commandement, and will of Princes.
2. Generall Councils may erre.
3. Generall Councils haue erred, euen in things pertaining vnto God.
4. The things ordained by generall Councils, are so farre to be embraced, and beleued, as they are consonant to Gods holy word.

1. Proposition.

Generall Councils may not be gathered together, but by the commandement and will of Princes.

The

The prooffe from Gods word.

Great is the power, and authority of Kings, and Princes by the word of God. For as the defence of Religion is committed vnto them: so must they see that all men do their duties. That these things the better may be performed, they are, as iust occasion is offered, not as men vnder the power of others, to summon, but as supreame gouernours, within their owne territories, and dominions, to command all sorts of men to meete together, and that either to the implanting of the truth where it is not; or to the suppressing of sin, errors, idolatry, and superstition, where, or in whomsoever it doth arise, or is rooted. Such counsels were holden, both in the time of the Mosaiscall gouernment, by the commandement of the most godly Kings, *David a*, *Salomon b*, *Asa c*, *Ezekiah d*, and *Iosiah e*, and since the Gospell hath bin receiued into kingdomes, and Commonweales, by Christian Princes, Kings, and Emperours, who gathered Councils both Generall, as the Nicene was by *Constantine the great f*, the Councell of *Constantinople*, by *Theodosius the elder g*, the Councell of *Ephesus*, by *Theodosius the younger h*, the councell of *Calcedon*, by *Marcian i*, and Nationall, and Prouinciall, so the councell at *Frankeford*, *Rhemes*, *Turon*, *Arelot*, and *Moguntia*, by the will, and commandement of *Charles the great k*, at *Matison*, by *Gunthranus l*, at *Paris*, and *Orleance*, by the direction, and appointment of *Childebert m*, were kept and holden.

And neuer yet had there bin a councell, either Generall, or nationall, or whatsoeuer (I onely except the counsels held by the Apostles and Apostolicall men in a troublesome state, and time of the Church, there being then no Christian Princes, and Emperours to countenance the truth) either begun, or ended, to the glory of God, but it hath bin, I say not called onely, but confirmed also by some godly Emperour, King, or Queene. This in effect is granted by all reformed Churches *n*.

a 1 Chr. 13.

1, 2.

b 1 King. 8. 1.

c 2. Chr. 15. 9.

d 2 Chr. 29. 4

e 1 Chr. 24. 29

f Russim. 10. 1.

1 Ens. de vita

Const. l. 3. c. 6.

g Theod. l. 5. c. 9

h Enagr. l. c. 2

i Leo ep. 43. 53

k Arentin

Carranza. sum-

ma Coun. Ca-

rion. lib. 3.

l Turon. l. 8. c.

10.

m Magdeburg.

eccles. hist. c. 11.

6. cap. 9.

n Confes. Helv.

1 ar. 26. c. 2.

c. 20. Bohe. c. 16

Belg. ar. 36.

Saxon ar. 23.

Wittenb. c.

35. Sueruina

peroras.

a Harding. com-
fut. par. 5. cap.
6. sect. 3.

b Harding.
c Duraus cont.
wbiak. l. 2.
Cardil. in defe.
Concil. Triden.
disp. 1.

d Test. Rhem.
an. Math. 16.

e Perplacet au-
tem mihi quod
de consensu
absque ulla

principum, aut
civitatum, au-
thoritatis pri-
uatum institu-
endo scribis,
Bz. 4. epist. 68:
pag. 291.

f it fittesse
their Classicall
assemblies, at
Commence-
ments, Faies,
Ec. See Disci-
pline grounds.

g The approba-
tion, or disal-
lowance of a
generall assem-
bly hath beene,

and should be a matter, and cause spirituall, and alwaies cognosed, and iudged by the Church, as
Iudges competent within this Realme; say certaine Scottish Ministers in their letters vnto the
Lords of the Kings priuie Councell in Scotland, which letter is printed in the said Lords declaration,
Ec. published, an. 1606. and printed by Robert Barker, h. Analyt. pag. 35. i. Surius comment. an.
1401. pag. 30.

The errors and aduersaries to this truth.

This assertion hath beene oppugned, and that diuersly both by the Papiſts, and Puritanes. For the Papiſts they say, Emperours, and kings be the Pope his Summoners, but of themselves are no absolute, and powerfull commanders, and callers of Councils a.

There ought no counsell to be kept without the determinate consent of the Bishop of Rome b.

No counsell euer yet had firme, and lawfull authority, which was not confirmed by the Bishop of Rome c.

The Popes of Rome, (and not Christian Princes) haue the authority, and power of making lawes ecclesiasticall, and of calling Councils d.

And the Puritanes do thinke, that priuate persons without the leaue, or priuie of Princes, may summon assemblies about Church causes at their pleasures, and consult about the publike affaires of the Church. Of this minde was Beza e, and be the disciplinarians both of South f, and North Brittain g.

Others (aduersaries to both Puritanes and Papiſts) are of minde, that were the Pope a good man (as he is nothing lesse) he might, and he being wicked, other good Bishops (though subiect vnto Kings, and Emperours) may summon Counsels at their discretion. An error of Selneccer h.

The Muscouites haue a fancy that since the seauenth generall Counsell that was, neither, Prince, nor Pope, nor any other men els haue power to call a generall counsell i.

and should be a matter, and cause spirituall, and alwaies cognosed, and iudged by the Church, as Iudges competent within this Realme; say certaine Scottish Ministers in their letters vnto the Lords of the Kings priuie Councell in Scotland, which letter is printed in the said Lords declaration, Ec. published, an. 1606. and printed by Robert Barker, h. Analyt. pag. 35. i. Surius comment. an. 1401. pag. 30.

2. Proposition.

Generall counsels may erre.

The

The prooffe from Gods word.

Generall counceles, confisting, firſt of men, who may erre, ^{a Gen. 6. 5.}
 nothing more eaſily (for al the imaginations of mans heart are
 onely euill continually ^{b Gen. 8. 21.} *a*, euen from his youth ^{c Pſal. 116. 11} *b*, but God only
 is true, and all men are ^{d Rom. 3. 4.} *c*, yea, and euery man is a Lyar *d*.

Next, of men differing in yeares, riches, learning, iudgment,
 calling and authority: whereby diſtractions of opinions often
 doe ariſe.

Thirdly of many men, whereof the wicked bee for number
 commonly the maior part, and the better in outward counte-
 nance of the world.

Laſtly of men, not al, nor alwaies either gouerned with Gods
 holy Spirit, and word; or gathered together in the Name of
 Chriſt: none of found iudgement in Religion, doe doubt but
 they may erre.

If *Paphnutius* had beene abſent at Nice that Councell had
 erred *e*. ^{e Soc. am. lib. 1. c. 33.}

If *Hierome* had been away at Calcedon, that Councell had
 erred *f*. ^{f B. Irwel det. fol. 58.}

At any time (if ſome be beleened) be the Pope of Rome not
 preſent at ſuch meetings, either *per ſe*, or *per Legatum*, by him-
 ſelfe, or his Legate, no Councell but muſt erre *g*.

Therefore Councels may erre.

^{g Reſſen. con- tra Luther.}

That which one counceſſ doth eſtabliſh, another will diſa-
 null, They will not (we muſt thinke) reuoke, that which is well
 decreed. Therefore counceles may erre *h*.

^{h Tiſt. Rhem. an. Joh. 16. 13.}

The aduerſaries unto this truth.

Therefore erre doe the papiſts which ſay, that the holy Spi-
 rit is the director of all Councels, and

That counceles cannot erre.

1. Propoſition.

Gene-

Generall Councell haue erred, euen in things pertayning vnto God.

The prooffe from Gods word.

Councels both generall, and particular haue erred, and that in matters of Faith *a*.

a Confess. Wit.

temb. cap. 33.

b Iohn 9. 22.

and 12. 42.

c Ioh. 12. 47.

For in the holy scriptures we finde, that it was ordained, if any man did confesse that Iesus was the Christ, he should bee excommunicate *b*, which could not be but by a Councell,

A counsell was gathered to suppress Christ, and his doctrine *c*.

d Mat. 26. 3, 4

e Mar. 14. 53.

55.

f Mar. 15. 1.

A counsell consulted how they might take Iesus by subtilty, and kill him *d*.

A counsell sought for false witness to put him to death *e*.

By a counsell Iesus was bound, led away, and deliuered vnto Pilat *f*.

A counsell iudged our Sauour Christ to be both a deceiuer *g*, and a blasphemer *h*.

g Math. 27. 63

h Luke 21. 71

i Mar. 28. 12, 13

k Act. 4. 5, 6, 18

A counsell corrupted the souldiers, and willed them to tell a Lie *i*,

A counsell withstood *Peter*, and *Iohn*: and commaunded them that in no wise they should speake, or teach in the name of Iesus *k*.

l Act. 5. 40.

A counsell both caused the Apostles to be beaten, and commaunded them also that they should not preach in the name of Iesus *l*.

m D. Hieron in
vita Damasi
Pape.

n Ses. 4. de cr.

o Brev. Rom.

ex de cr. S. S.

Coucil. Trid.

restituit. Or e-

dit. a Pio 5.

In auncient writings of credit, we may reade, how (contrary to Gods word,) by counsels, Arrianisme hath been confirmed; as by the the councell at Ariminum *m*.

By counsels the traditions, and bookes of foolish men, haue bin made of equall authority with the word of God; as by the counsell of Trent *n*.

By counsels hath beene established both the adoration of images, as by the second councell of Nice; and the Inuocation of creatures, as by the Tridentine councell *o*.

By counsels the authority of Princes hath bin empai red, and the

the Pope, and Clergie, aduanced aboue all earthly Princes ; as by the Councell of Lateran ^p.

The consideration of the premises, and the like, moued S. *Hilarie* to call the Synode of Mediolane, The Synagogue of the malignant ^q, and

S. *Augustine* to write vnto *Maximius* : Neither ought I to obiect against thee the Synode of Nice ; nor thou against mee the Synode of Ariminum ^r, and

Nazianzen openly to pronounce, that Hee neuer saw any good end of a Councell ^s, and

The French king his Embassadour to say vnto the chapter of Trent, that scarcely any good at all, or very little, came by Councils vnto the state of Christendome ^t, and

Cornelius Bishop of Bitonto, to breake out into these words in the face of the Councell at Trent ; I would that with one consent wee had not altogether declined from religion vnto superstition ; from faith vnto infidelitie ; from Christ vnto Antichrist ; from God vnto Epicurus ^u.

Aduersaries vnto this truth.

This notwithstanding the Papists doe continue in an opinion that Councils cannot erre ^x.

4. Proposition.

The things ordained by generall Councils, are so farre to be embraced, and beleueed, as they are consonant to Gods holy word.

The prooffe from Gods word.

Generall councils we simply condemne not : yet doe we not ground our faith vpon any councell, but onely vpon the written word of God.

Therefore in generall Councils whatsoeuer is agreeable vnto the written word of God, wee doe reuerently embrace ; but whatsoeuer is contrarie vnto, or besides the will of God,

Q

reuealed

^p *Concl. Later. cap. 3. apud Innocent.*

^q *Hilar. epist. ad Const. Imper.*

^r *D. Aug. contra Max. lib. 3.*

^s *Naz. ad Procop. epist. 42.*

^t *Orat. Synod. Legat. regis Fan. an. 1562.*

^u *B. Irenaeus de f. par. 1 fol. 39.*

^x *Test. Rhem. an. Job. 16. 13.*

revealed in the holy Scriptures, we doe carefully auoide.

And so are wee commanded to doe euen by God himselfe.

Whatsoever I command you, take heed you doe it: thou shalt put nothing thereto; nor take ought therefrom *a*.

Walke ye not in the ordinances of your fathers; neither obserue their manners; &c. I am the Lord your God: walke in my statutes, and keepe my iudgements, and doe them *b*.

^b Ezek. 20.
18, 19.

Though that wee or an Angell from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be accursed. As wee said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed *c*.

^c Gal. 1. 8, 9.
^d Confess. Helv.
2. c. 18. Bohem.
c. 1. Gal. ar. 5.
Belg. ar. 7.
Witem. c. 33.

And so thinke the Churches reformed with vs *d*.

The aduersaries vnto this truth.

Contrarie hereunto are the opinions of the Papists. For of them

Some doe thinke, that the decrees of Councils doe binde all nations; as Pope *Hormisdas* decreed they should.

Some, as Pope *Gregory* the great, supposed that some councils, and namely the councill of Nice, of Constantinople, Ephesus, and Chalcedon *a*, some, as *Campion* *b*, thought that all councils were of equall authoritie with the word of God.

^a Greg. 1. l. 1.
epist. 24. & l. 2
epist. 49.
^b Campian.
rat. 4.

Others, as the Guisian faction in France, be resolu'd in matters of religion to follow the footesteps of their ancestors, though (Gods word, and) a thousand councils decree to the contrary *c*.

^c Calvin. epist.
Bullingf. 231.

22. Article.

Of Purgatorie.

The Romish doctrine concerning Purgatorie, Pardons, worshipping, and adoration as well of images

as of Reliques : and also Inuocation of Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.

The propositions.

The Romish doctrine concerning 1. Purgatorie.

2. Pardons.

3. Worshipping, and adoration of Images.

4. Reliques.

5. Inuocation of Saints, is a fond thing, and not warranted by the holy Scripture, nor consonant, but contrarie vnto the same.

1. Proposition.

The Romish doctrine concerning Purgatorie, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The prooffe from Gods word.

IT is granted as well by the Romish, or false, as by the true Church, that none vncleane thing can enter into the kingdom of God. And because all men either haue beene, or be still vncleane, therefore they must be purged from sinne.

But in the manner of purging them who are vnpure, they doe greatly differ. For the true Church, looking into the word of God, doth finde that wee are sanctified, or made cleane in diuers respects, diuersly, as by Baptisme *a*, by the word preached *b*, by the blood of Christ *c*, and by the spirit of God *d*, and that in this life, and not in the other world.

For in the sacred Scripture there is mention but onely of two waies, one leading vnto destruction, the other bringing vnto life *e*, of two sorts of men, whereof some beleue, and they

Christ loued the Church, & gaue himselfe for it, that he might sanctifie it, & cleane it by the washing of water thorough the word. Eph. 5. 25, 26.

Now are ye cleane thorough the word that I haue spoken vnto you, Ioh. 15. 3.

The blood of Iesus Christ his Sonne cleanseth vs from all sinne.

1. Ioh. 1. 7. Ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.

1. Cor. 6. 11.

Math. 7. 13, are 14.

^f Mar. 16. 16.

^f Joh. 3. 18.

^f Luke 16.

^b Alphons. de

hæres. lib. 8. de

Indulgentiis.

Polydor. de In-

venor. lib. 8.

cap. 1.

ⁱ Confess. Helv.

2 cap. 26. Gal.

ar. 24. Saxoni.

ar. 11. August.

ar. 11. W't.

comb. cap. 25.

^a Tertul. de. cor.

militis : & De

Anima, in fine.

^b Panis pios

post mortem

impossibile de-

leatur, Index

expurg. p. 26.

^c Vaux catech.

chap. 3.

^d Hora B. Vig.

Maria secun-

dum usu Sar.

^e Concil. Trid.

decr. de Purg.

Ses. 25. & ses.

6. can. 30.

are saved; so ne beleewe not, and they are damned ^f, and of two States, one blessed, where *Lazarus* is; the other cursed, where *Dives* doth abide. A third way, or sort, or state cannot bee found in the word of God.

And therefore the Purgatorie in another world both denied hath alwaies bin by the Greeke Churches ^b, and neither is, nor will be acknowledged by any of Gods reformed Churches in this world, as their Confessions doe testifie ⁱ.

Adversaries unto this truth.

Erroneous therefore, and not warrantable by Gods word concerning Purgatorie is the doctrine both of the old Heretikes, the Montanists who thought there was a purging of soules after this life ^a, and of the new, and renewed Heretikes, the Papiests, For

They thinke it to bee vnfound doctrine, and not sufferable in any booke, for Christians to deliuer, that it is vnpossible for godly, and faithfull men or women to be punished after they be dead. Therefore *deleatur* say they: Blot out such doctrine ^b.

They teach by their Catechisines, that to doubt whether there is a Purgatorie, or no, is a breach of the first commandment ^c.

Thus doe they pray for the soules of the faithfull (as they fancie) boyling in the torments of purgatorie.

Aucte, omnes anima fideles quarum corpora hic, & ubique con-
quiescunt in pulvere: Dominus Iesus Christus, qui vos, &
nos redemit suo pretiosissima sanguine, dignetur vos à pœnis
liberare, &c.

that is,

All haile, all faithfull soules, whose bodies doe here, and euery where rest in the dust: The Lord Iesus Christ, who hath redeemed both you, and vs with his most precious blood, vouchsafe to deliuer you from paines, &c. ^d.

They haue ratified the doctrine of purging soules after this life in the Councell of Trent ^e.

It

It is further to be noted, how the same Papists, sliding back from the truth of God, haue fallen into many noisome, and diuers opinions in the matter of purgatory, agreeing among themselves.

Neither about the place, where purgatory should bee, some placing the same in the bottome of the sea: some neere vnto the mount Hecla in *Ireland*; some vpon the mount Erna in *Sicily*, others in the Centure of the earth *b*, others in Hell, whereof they make foure roomes, the first of the damned: the second of infants dying vn baptized: the third, Purgatory; the fourth *Limbus patrum*, whereinto Christ descended *i*. and others in a mind tossed, and troubled betwixt hope and feare *k*.

Neither about the Tormentors there, who are thought of some to be holy Angels *l*, of others to be very deuils *m*.

Neither about the torments. For some dreame how they are tormented there with fire onely, as Sir *Thomas More*; some with water and fire, as *Roffensis*; and some neither with fire, nor water, but with troublesome affections of Hope, and Feare, as *Lorichius* *n*.

Neither about the causes of Purgatory torments: because that some doe thinke that onely veniall sinnes *o*, others, that veniall, and mortall sinnes too *p*, for which in this life men haue done no penance, are there purged.

Nor about the time, which they that bee tormented, shall abide in Purgatory. For some haue giuen out how the poore soules there bee continually in torments, till the day of Iudgement, as *Dionis. Carthusianus* *q*: others as *Durandus* *r*, doe thinke they haue rest sometimes, as vpon Sundayes, and holy daies, others are of mind, that in time they shall be set free, and at liberty, because their punishment is but temporary *s*, and others that at any time they may be deliuered, if eyther their friends will buy out their paines; or the priests will pray or say any Masse for them; or the Pope will but say the word.

Nor finally about the state of soules in purgatory. For.

Our English Papists at Rhemes doe thinke the soules in purgatory to be in a more happy, and blessed condition then any men that liue in this world *t*, and yet say the same Rhe-

f *Eckius* in
Enchirid.
g *Bernard* de
Bussis Rosar.
par. 3. c. 2.
h *Spec. peregr.*
quast. dec. 1. c.
3. q. 5.
i *Position. Ing.*
de Purgat.
k *Lorich. insit.*
Cathol. de 12,
Fidei art.
l *Albertus, &*
Roffensis.
m *S. Th. More.*
n *Insit. Cathol.*
vi supra.
o *Greg. dial. l.*
4. cap. 39.
p *Spec. peregr.*
quast. dec. 1. c. 3
q. 4.
q *Eckius posui* 6
q De 4. Hom.
noviss.
r *De officio*
mort. l. 7.
s *Spec. peregr.*
quast. vi supra
quast. 5.
t *Test. Rhem.*
an. Apoc. 14. 13

o Ibid. an. mag.
p 431.

x Cap. Quid, in
aliud. dist. 25.

mists that purgatory fire passeth all the paines of this life *n*.

Thomas Aquinas holdeth how the paines of hell fire, and of purgatory are all one, and in nothing differ, but that the one is but temporall, and the other not so. And others, put in choice either to tarry in Purgatory one day, or to endure the miseries of this world an 100. yeares, haue chosen to suffer the troubles of this life an hundred years together, rather then to abide the paines of purgatory but one short winters day *x*.

Therefore in this contrariety of opinions some of them, the Papists themselues cannot deny, must be; wee say all of them are fond, and contrary to the word of God.

Besides they nourish most cursed, and damnable errors, as

That all the soules of the faithfull, separated from their bodies, are not at rest.

That all sins in their owne nature, be not mortall, or deadly, and that some deserue not euerlasting torments. They are purged in purgatory.

That one sinnefull man may saue, and satisfie the wrath of God for another, and that easily by praying, saying, or doing something for them.

That, if friends in this world will doe nothing for the poore soule in purgatory paines: yet may the said soules come at length vnto happines, by abiding their deserued torments vntill the last houre, or day of iudgement, in Purgatory.

Finally, that the Pope is God, in that he can at his pleasure, discharge guilty soules both from the guilt of sinne, and from the punishments due for the same.

2. Proposition.

The Remish doctrine concerning pardons, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The prooffe from Gods word.

Such hath beene the exceeding mercy, and loue of God towards

wards mankind, that as he hath purged vs from all guiltinesse of sinne by the blood : so hath he pardoned vs from the euerslasting punishment due for sin by the paines of Iesus Christ. For

There is saluation in none other. For among men there is giuen none other name vnder heauen, whereby they must bee saued *a*.

Through his name all that beleuee shall receiue remission of sinnes *b*.

He hath purchased the Church by his owne blood *c*.

With his stripes we are healed *d*,

He that beleueth in him shall neither be condemned *e*, nor ashamed *f*.

Therefore : Come vnto me all yee that are weary, and laden, and I will ease you, &c. and yee shall finde rest for your soules : saith our Sauour Christ *g*.

If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue with thine heart that God raised him from the dead, thou shalt be saued, saith S. Paul *h*.

a Acts 4. 12.

b Acts 10. 43.

c Acts 20. 28.

d Isa. 53. 5.

e Iohn 3. 18.

f Rom. 10. 11.

g Mat. 11. 28.

h Rom. 10. 9.

Errors and aduersaries to this truth.

This beeing the doctrine euen of God himselfe *, wee may euidently perceiue, how not onely vaine, but beside ; not onely besides, but against the word of God, the Romish doctrine concerning pardons is, For that doth teach vs.

* Whereof see

more, Art. 2.

pr. 4. ar. 11. pr.

1. ar. 22. pr. 1.

1. To seeke saluation not at God alone, but at the hands of sinnefull men. For would we haue a pardon for the sinnes of 40. daies? A Bishop may giue it, For the sins of 100. daies? A Cardinall may grant. For all our sinnes committed, or to bee committed? From the Pope we may haue it. Hence be his pardons if you respect time, for 40. 50. 100. 1000. 10000. 50000, &c. yeares; if offences, Homicide, Paricide, Perjury, Sodometrie, Treason, and what not, &c.

a Vide Titulum

pauit.

2. That wee may bee our owne Sauours. So did that of Purgatory.

3. How the pretious blood of Christ was shed in vaine. For

COR-

corruptible gold, and siluer, with our owne deeds, and workes, may and will saue vs, if we will.

4. That repentance is not of necessity vnto the saluation of man. For without the same a popish pardon may saue. But without either a pardon from the Pope, or such like, or absolution of a Priest, there is no saluation, by the doctrine of the Church of Rome b.

b Ser. Ar. 25.
p. 5.

A further manifestation of the vanity, and impieties of the Romish pardons, from a booke of the Papists intituled, *Hora beatissima virginis Mariae secundum usum Sacrum*

Quicumque in statu gratiae existens, dixerit deuotè septem orationes sequentes cum septem Pater noster, & totidem Ave Maria, ante imaginem pietatis, merebitur 56. millia annorum Indulgentiarum.

a Iohannes Papa 12. concessit omnibus dicentibus orationem sequentem, transendo per camiterium, tot annos indulgentiarum, quæ fuerunt ibi corpora inhumata à constitutione ipsius camiterij.

Oratio pro defunctis.

Auete omnes anima fideles quarum corpora hic, & vbiq; requiescunt in puluere. Dominus Iesus Christus, qui vos & nos redemit suo pretiosissimo sanguine, dignetur vos à penis liberare, & inter choros suorum sanctuorum angelorum collocare, vbiq; nostri memores suppliciter exorare, vt vobis associemur & vobiscum in caelis coronemur.

Innocentius Papa 2. concessit cuilibet qui hæc orationem sequentem deuotè dixerit, 4000. millia annorum indulgentiarum. Ave vultus lateris nostri saluatoris, &c.

Quicumque deuotè dixerit istam orationem habebit, 3000 dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium, à Domino Iohanne papa 22. concessarum, vt in Antidotorio animæ habetur.

Quicumque orationem sequentem deuotè dixerit, promerebitur 11000. annorum indulgentiarum, &c. Ave Domina sancta Maria, mater dei, regina cæli, porta paradisi, Domina mundi, lux sempiterna imperatrix inferni, &c. Ora pro me Iesum Christum dilectum filium tuum, & libera me ab omnibus malis, ora pro peccatis meis. Amen.

Who-

Whosoeuer being in the state of grace, shall deuoutly say the seuen prayers ensuing, with seuen Our Fathers, and as many Haile Maries, afore the image of Pietie, shall thereby merit 56. thousand yeeres of Pardons.

Pope *Iohn* the 12. hath granted to all persons, which going through the Churchyard, doe say the prayer following, so many yeeres of pardons, as there haue bene bodies buried, since it was a Churchyard.

The prayer for the dead.

Haile all faithfull soules, whose bodies here, and euery where doe rest in the dust. The Lord Iesus who hath redeemed you, and vs with his most pretious blood, vouchsafe to deliuer you from paines, and to place you in the companie of his holy Angels, and there being mindfull of vs meekely to pray, that we may both bee ioyned vnto you, and crowned with you in the heauens,

Pope *Innocent* the 2. hath granted to euery one which deuoutly shall say this prayer following 4000. yeeres of pardons: Haile wound of our Saniours side, &c.

Whosoeuer deuoutly shall say this prayer shall haue 3000. daies pardons of criminall finnes, and 20000. daies, of veniall, (offences) granted by the Lord Pope *Iohn* the 22. as it is to be read in the Antidatorie of the soule.

Whosoeuer deuoutly will say the prayer following, shall merit (thereby) 11000. yeeres of pardons, Haile Lady Saint *Mary*, mother of God, Queene of heauen, the Gate of paradise, the Lady of the world, the Light eternall, the Empresse of hell, &c. Pray vnto thy beloued Sonne Iesus Christ for me, and deliuer me from all euils, pray for my finnes. Amen.

3. Proposition.

The Romish doctrine concerning Images, is fond, and not warranted by the holy Scriptures, nor consonant, but contrarie vnto the same. 31

The prooofe from the word of God.

Images are such an abomination to the Lord, as to make

R

them

^a Ier. 10. 15. them among all men odious, he describeth the vanitie of them
^b Hab. 2. 18. by his Prophets, as that, they are the doctrine of vanitie, The
^c Plal. 135. 25 worke of Errors ^a, the teachers of lies ^b, siluer and gold, the
^d Esa. 44. 10. worke of mens hands ^c, vanitie ^d: they haue a mouth, and
 &c.
^e Plal. 135. 16 speake not; eies, and see not; eares, and heare not ^e: hands, and
^f Plal. 115. 7. touch not; feete, and walke not ^f.

^g Exod. 20. 5. 2. Hee giueth a strait commandement, Not to bow downe
 1. Cor. 10. 7. to them, nor worship them ^g: nor to make them ^h, to flie from
 14. them ⁱ; yea to destroy both the images themselues ^k; the Idola-
^l Deu. 4. 15. & c. ters ^l, and the Enticers vnto Idolatrie ^m.

ⁿ Iohn 5. 21. 3. Hee commendeth greatly, and praiseth such men as haue
 1. Cor. 10. 14. destroyed Images ⁿ, and not bowed vnto Idols ^o.
 1. Deut. 7. 5.

12. 2. 3. 4. Hee finally curseth the Images ^p, the Image makers ^q,
 1. Deut. 17. 2. 3. and the Image seruers, or worshippers ^r.

^s Deut. 13. 5. Hereunto with vs the Protestant Churches euery where doe
 2. King. 18. subscribe ^s.

3. 4. 2. Chr. 14. 2. 3. ^t Deut. 7. 25, 26. Ier. 51. ^p 1. King. 19. 18. Dan. 3. ^q Deut. 27. 15. Esa. 44.
^r Deut. 27. 26. Plal. 97. 7. Esa. 42. 17. ^s Confessio Helvet. 2. cap. 3. 34. Basil. ar. 10. 6. 3. Bohem. c. 3.
 17. Gal. ar. 1. August. ar. 1. Sax. ar. 22. Wittemb. c. 1. 23. Suer. ar. 22.

^a Dele, status
 venerari, potius
 quam si avari-
 os, si idum est,
 Index expurg.
 pag. 21.

^b In hoc p'ris-
 que Christianis
 Esthmicus philo-
 sophus religio-
 sior, qui etiam
 Trinitatis, que
 mente vix co-
 prehenditur, si-
 gnum oculis
 corporis aspe-
 ctabilis (Peiri
 Rami verba in
 scholis phisicis)
 delectantur.

Index expurg.
 pag. 146. Atque hac absurditas Patrem, Filium, & Sp. effigiantium Iacobiis a Nicephoro tribui-
 tur. G. Cassand. consul. p. 164.

The aduersaries vnto this truth.

The Romish Church most fondly, and contrary to the word
 of God, doth allow; and not, onely allow, but publicly erect;
 and not onely erect but adore ^a, and not onely adore Images,
 but doth accurse, and more then so, condemne to the fire, yea
 to hell fire as heretikes, such persons as will not worship ima-
 ges, and the Images to (which is most abhominable.)

Of God himselfe; euen of God the Father, and that in the
 likenes of an old man with a long white Beard; of the Sonne, in
 the Similitude of a man, hanging on the Crosse; of the holy
 Ghost, in the shape of a Dove, of the wholly, holy and incom-
 prehensible Trinitie, with three Faces in one head ^b.

Also of God his creatures, as of Angels alwaies with wings,
 sometimes with a paire of ballance, as S. Michael; of men, as of
 Moses (as it were) with hornes; the Apostles with round orbes
 on their heads like Trenchers; the blessed virgin with frilled

And of other base things, as Agnus deis of waxe; wafer cakes of flower; Crosses of gold, siluer, stone, wood, paper, copper, &c. c.

4. Proposition.

The Romish doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor consonant, but contrary unto the same.

The prooffe from Gods word.

Of all the erroneous opinions among the Papists (which are infinite) none is more to the illusion of well meaning Christians then their doctrine concerning worshipping, and adoration of the reliques of Saints. A doctrine, which is so farre from being found as it is forbidden, in the holy Scripture ^a, and a doctrine in the purer times, and writers of the Church no where to bee found; and in all the best Churches at this day vtterly condemned ^b.

Adversaries unto this truth.

Such notwithstanding is the Satanicall boldnesse of the Antichristian synagogue of Rome, that as they will delude men with the reliques of Saints, which are not such: so likewise they teach the people (which is most offensiue and execrable) to giue diuine adoration, and honour vnto them ^a.

Hence is it that some doe pray vnto S. Benet, whose Reliques they had stolne, O Benedicte, after God our onely hope, leaue vs not orphanes, who art come hither, not through our merits, but for the saluation of many soules ^b.

Others haue published, that the bodies of Saints, and specially the Reliques of the blessed Martyrs, are with all sinceritie to be honoured, as the members of Christ, &c. If any deny this conclusion he is to be thought, not a Christian, but an Eunomian, and Vigilantian ^c.

The Councell of Trent also hath decreed; that they are to

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'Non inficiamus hac nostra tria adoratione Christi preclarissimam Crucem colere & venerari Andrad.

orthodox. expl. lib. 9. p. 284.

^a Thou shalt worship the Lord thy god, and him onely shalt thou serue. Mat. 4. 10

^b Confess. Helv.

1. ar. 11. & 2.

c. 5. Basil. ar. 10

Bohem. c. 17.

Gal. ar. 24.

^a Prædicatio

autem ecclesiæ

sticæ hoc semper

tenuit, Sancto-

rum reliquias

esse ex fide ve-

nerandas: Sta-

plei. asidos. e-

uang. in Math.

8. 21. p. 30.

The Catho-

like affirmeth

worshipping

of saints, prai-

er vnto them,

feasts of the,

adoration of

their reliques,

and Images:

the Protestants

denieth all.

Hils quartrou.

14. read. p. 71.

^b *Pine. Lir. 1. 23*

cap. 155.

Rab. 1. 4. c. 10

de Sec. propriis

^a Concil. Trid.
sess. 25. decr. de
Innoc. &c.

^c Missa de S.
Crucis: & Offi.
cium de S. Cru.
ce.

¹ Bee-hive, lib.
4. cap. 2.

² Gratian. dist.
38. Nul volat.

³ Cal vpon me
in the time of
trouble. Psal.
50. 15. After
this manner

pray, Our Fa-
ther, which
art in heaven,
&c. Math. 6. 9

Whē ye pray,
say, Our Fa-
ther, which
art in heaven.

Luke 11. 2.
^b Psal. 50. 15.

Math. 7. 11.
Luke 11. 13.

18. 7, 8.
Ioh. 16. 23, 24

^c Gen 13. 4.
^d Gen 26. 25

^e Gen 32. 9.
&c.

^f Dan. 9. 16.
&c.

^g 1. King. 18.
35, 37, &c.

^h Jer. 14. 7. &c
ⁱ Act. 10. 2.

^k Luke 18. 13.
^l Act. 16. 25

and through
his Epistles.

^m Act. 1. 24.
ⁿ Luke 18. 7.

be taken for damned which affirme, how worship, and honour is not to be giuen vnto the Reliques of Saints ^d.

Of this preposterous deuotion, they haue appointed a cer-
taine, and common seruice for the holy Crosse, whereon Christ
was hanged ^e, they haue made a feast for the speare, and
Nailles, wherewith Christ was fastened to the Crosse ^f, they
haue canonized for a Saint the chaines which bound S. Peter ^g.
To say nothing of the adoration they giue vnto the Haire,
Milke, Smocke of the blessed Virgin; vnto the Head, Haire,
Thombe, Coate of S. Iohn Baptist, vnto the breeches of Ioseph;
the sword, and Handkerchiefe of S. Paul; the Keies of S. Peter;
and vnto many other things which of modestie I will not
mention, but doe ouer passe.

5. Proposition.

*Inuocation of Saints is a fond thing, not warranted by the holy
Scriptures, nor consonant but contrarie vnto the same.*

The prooffe from Gods word.

The Christian exercise of Prayer is a dutie which may not
be either securely omitted, or vainly abused. And though many
things in prayer be necessarily to be obserued, yet a speciall
point is it that in our supplications and prayers, we doe call
onely vpon God. For so to doe we are both commanded, euen
by God himselfe ^a; and thereunto also allured, by manifold as
well promises of large blessings ^b, as by the examples of godly
men in all ages, Patriarkes, Abraham ^c, Isaac ^d, Jacob ^e; Pro-
phets, as Daniel ^f, Elias ^g, Ieremie ^h; Centurions ⁱ, Publicans ^k;
Apostles, as Paul ^l, Peter ^m, &c. yea of all the Elect of God in
this world ⁿ.

On the other side to pray vnto any creature that is out of
this world besides Iesus Christ, there is in the Scripture neither
Law to command; nor promise of blessing, nor any example
of godly men, or women, to prouoke.

Finally, as all Gods people in the purer and former times
haue

haue; so in these daies the Protestant Churches vtterly condemne the inuocating of, or praying vnto creatures wha foeuer o.

The Adversaries vnto this truth.

Therefore the Romish doctrine, that Saints are to be praied vnto a, and their daily praying, as occasion serueth, vnto S. *Agatha*, that haue fore breasts; vnto S. *Benedict*, that either bee, or feare to be poisoned; vnto S. *Clare*, for them that haue fore eies; S. *Damian*, that be sicke, for health; S. *Erasmus* for helpe in the intrals; S. *Feriol*, for Geefe; S. *Giles*, for women that would haue children; S. *Hubberts*, for dogges; S. *Iob*, for them which haue the poxe; S. *Katherine*, for knowledge; S. *Loys*, for horses; S. *Margaret*, for women in trauaile; S. *Nicholas*, for little children; S. *Otilia*, for the headach; S. *Petronil*, for the Ague; S. *Quintin* for the cough; S. *Ruffin*, for lunacie, or madnes; S. *Sebastian*, for the plague; S. *Thomas Becket*, for sinners; S. *Valentine* for the falling sicknesse; S. *Winefield* for virginity; S. X, or Crosse, for all things; it is in vaine, not warrantable by Gods word, but altogether repugnant to the holy Scriptures.

o Confes. Helv.
1. Ar. 1. & 2. c.
5. 23 Basil Ar.
10 Bohem. c. 2.
17. Gal. ar. 14.
24. Belg. ar. 20.
August. ar. 21.
Wintemb. c.
23. Sue. ar. 11.
21.
a Test. Rhem.
pag. 187.
Orationem Dominicam
finitur Sanctis.
Censura Colon.
fol. 208.

The vanity and idolatry of the Popish Invocation further demonstrated from that booke of theis entitled, Hora beatissime virginis. &c.

Oremus. Maiestatem tuam Domine suppliciter exoramus, vt sicut Ecclesia tua beatus Andreas Apostulus tuus extitit predicator, & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum Iesum Christum.

Oremus. Deus, pro cuius Ecclesia gloriosus martyr, & Pontifex Thomas gladijs impiorum occubuit, prasta quesumus, vt omnes qui eius implorant auxilium, pie petitionis, eius salutarem consequantur effectum, per Dominum nostrum.

Versus. Ora pro nobis beata Katherine. Resp. Vt digni efficiamur promissionibus Christi.

Versus. Ora pro nobis beate Martyr Sebastiane. Resp. vt mereamur pestem epidimie illas transire, & promissionem Christi obtinere.

*Virgo Christi e regia, pro nobis Apollonia,
Funde preces ad Dominum, ut tollat omne noxium,
Ne pro reatu criminum, morbo vexemur dentium.*

Let vs pray. O Lord, we humbly beseech thy Maiefty, that as thy blessed Apostle *Andreas* was a preacher, and ruler of thy Church; so he may be a perpetuall intercessor for vs, through Iesus Christ our Lord.

Let vs pray. O God, for whose Church's sake the glorious Martyr, and Bishop *Thomas* was slaine by the sword of the vngodly, grant we beseech thee, that such as call vnto him for helpe, may obtaine a good effect of his godly prayer, through our Lord.

The vers. O blessed *Katharine* pray for vs. Thanf. That wee may be made worthy of the promises of Christ.

The vers. O blessed Martyr, *Sebastian*, pray for vs. *The Ans.* That we may deserue to escape the plague without hurt, and obtaine the promises of Christ.

Christ his noble virgin, *Apollonia*, pray vnto the Lord to remooue whatsoeuer is hurtfull, least for the guiltines of our sinnes, we be vexed with the tooth ach.

Whosoever saith this prayer following in the worship of God, and *S. Roche* (the very words in the said booke) shall not die of the pestilence by the grace of God, &c.

Oremus Omnipotens sempiternus Deus, qui precibus & meritis beatissimi Rochi confessoris tui quondam pestem generalem renocasti, presta supplicibus tuis & qui pro simili peste renocanda sub tua confidunt fiducia, ipsius gloriosi Confessoris tui precamine, ab ipsa peste epidemia, & ab omni perturbatione, per Christum Dominum nostrum.

Oratio ad tres reges. Rex Iasper, rex Melchior, rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatē, rogo vos per regem regum, quem vagientē in cunis videre meruistis, & com-
patiamini.

patiamini tribulationum mearum hodie, & intercedatis pro me ad dominum cuius desiderio exules facti estis.

Cruce Christi protege me; Cruce Christi, salua me; Cruce Christi defende me ab omni malo.

Let vs pray O almighty, and euerlasting God, who by the prayers and merits of thy most blessed Confessour, Roche, didst reuoke a certaine general plague, grant vnto thy suppliants who for the reuocation of the like plague doe trust in thy faithfulness, by the prayer of that thy glorious Confessour, we may be deliuered from the plague, and from all aduersitie, through Christ our Lord.

A prayer vnto the 3. kings. O King *Iaspar*, king *Melchior*, king *Balthasar*, I beseech you by euery of your names, I beseech you by the holy Trinity, I beseech you by the king of kings, whom ye deserued to see euen in his swadling cloathes, that you would take pittie on my troubles this day, and make intercession for me vnto the Lord, for whose desire yee made your selues exiles.

O Christs crosse, protect mee; O Christs crosse, saue me; O Christs crosse defend me from all euill.

23. Article.

Of ministring in the Congregation.

It is not lawfull for any man to take vpon him the office of publike preaching or ministring the Sacraments in the congregation; before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called, and sent, which be chosen, and called to this worke by men who haue publike authority giuen vnto them in the congregation, to call, and send ministers into the Lords vineyard.

The

The Propositions.

1. None publicly may preach, but such as thereunto are authorized.

2. They must not bee silent, who by office are bound to preach.

3. The Sacraments may not be administred in the Congregation but by a lawfull Minister.

4. There is a lawfull Ministry in the Church.

5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.

6. Before Ministers are to be ordained, they are to be chosen, and called.

1. Proposition.

None publicly may preach, but such as thereunto are authorized.

The prooffe from Gods word.

T His truth in the holy Scripture is euident. For there we finde, how
 1. ^a Godly men were both called by God, and commaunded to preach, before they would, or durst so doe. So was *Sa-
 muel a, Jeremy b, John Baptist c, Christ Iesus himfelfe d, who
 also to preach did send the twelue Apostles e, and the seuentie
 Disciples f.*
 2. ^a The wicked and false Prophets for preaching afore their
 time, are blamed *g.*
 3. ^a A commandement is giuen vs to pray the Lord of the
 haruest, that hee would send forth labourers into his har-
 nest *h.*

* Lastly wee doe reade, that God hath ordained in the
 Church

^a 1. Sam. 3. 3.

^b 4. & c. 10.

^c Jerem. 1. 4, 5

^d Ioh. 1. 6.

^e Ioh. 20. 21.

^f Math. 10. 5.

^g Luke 10. 1.

^h Jerem. 14. 14

ⁱ 23. 21.

^j 27. 14, 15.

^k 29. 8, 9.

^l Math. 9. 38.

Church some to be Apostles, some Prophets, some teachers, some to be workers of miraclesⁱ, and Christ being ascendedⁱ into heauen, gaue some to be Apostles, some prophets, some Euangelists, and some Pastors and teachers^k.

And all this is acknowledged by the reformed Churches^l.

The errors and aduersaries to this truth.

And so are we against them,

Which to their power doe seeke the abolishment of publike preaching in the reformed Churches, as doe first the Papists, who phrase the Preachers to bee vncircumcised Philistines^a, sacriligious ministers^b, *Ieroboams* priests, inordinate^c, and vnordered Apostataes^d, and next the Barrowists, who say how the said Preachers are sent of God in his anger to deceiue the people with lies^e.

Who publish how the word is not taught by the Sermons of ministers, but onely by the Reuelation of the Spirit: so did *Muncer*, the Anabaptist^f, and so doth *H.N.*^g, and his Familie of Loue^h.

Who runne afore they be sent, as doe many both Anabaptists, and Puritanes, as *Pemry*, *Greenewood*, *Barrow*, &c. or which hold, how they which are able to teach, and instruct the people, may, and must so doe; and that not priuately onely, but publickly too, though they be not ordinarily sent, and authorized thereunto; which was the doctrine of *R. H.*ⁱ.

Who teach, that Lay-men may teach to get faith^k, and that euery particular member of the Church hath power, yea and ought to examine the manner of administering the Sacraments, &c. and to call the people to repentance: so teacheth *Barrow*^l.

2. Proposition.

They must not be silent, who by office are bound to preach.

The prooffe from Gods word.

As publickly to preach, before men are sent, is a grieuous

S

fault

ⁱ 1. Cor. 12.

^k Eph. 4. 11.

^l Confess. Hely.

^{2.} c. 18. *Bohem.*

^{exp.} 6. *Gal. ar.*

³¹ *Bele. ar.* 31

^{August.} ar. 14

^{Wittenb.} ar.

^{20.} *Suev. ar.*

^{13.}

^{Ans.} 20 the

^{execut.} of *Iust.*

^{cap.} 3. p. 44.

^b *Ibid.* c. 9 p. 21

^c *Ibid.* c. 5 p. 91

^d *Ibid.* c. 3 p. 41

^e *R. A. confut.*

^{of Brown.} p. 113

^f *Sleiden. com.*

^{lib.} 5.

^g *H. N. euang.*

^{c.} 13. *sect.* 6.

^{and Spir.} *Land.*

^{c.} 48 *sect.* 5.

^h *Letter* to the

^{B. of Roch.}

ⁱ *R. H. on P. sal.*

^{122.}

^k *R. A. confut.*

^{of Brown.} *isme.*

^{p.} 113.

^l *Bar. disco.* p.

^{36.}

fault : so not to preach being sent is a great sinne. Hereunto beare witnesse.

1. Our Sauour Christ, whose words are these, Surely, I must also preach the Kingdome of God For therefore am I sent *a*.
2. *Peter*, and *Iohn*, who being charged to speake no more in the name of Iesus, said. We cannot but speake that which wee haue heard, and seene *b*.
3. Saint *Paul*. For he writeth, Necessitie is laid vpon mee, and woe is mee if I preach not the Gospell *c*.
4. The Apostles of Christ. For though they were beaten for so doing : yet ceased they not to teach, and preach Iesus Christ *d*.
5. All the Churches of God which be purged from superstition, and errors *e*.

a Luke 4. 43.

b Act. 4. 17.
8cc.

c 1. Cor. 9. 16,
17.

d Act. 5. 42.

e Confess. Helv.

1. ar. 15. c. 2.

1. 9. 18 Bohem.

cap. 9. Gal. ar.

15. August. ar.

7 Wittemb. ar.

20. Suer. or. 13.

Errors and aduersaries to this truth.

Then, as in glasse they may see their faults.

a Bulling. cont.
Anabap. c. 12.

Who maintaine, how there ought to bee no publike preaching at all, as doe the Anabaptists *a*.

b Willins. a.
gainst the Eam
of Loue, ar. 14
p. 56.

c Theophil. a.
gainst Wilk.

d Pat. of the
pres. Temp.

e H. N. proph. of
the Sp. cap. 2.
sect. 7.

f Eam. let. to
the B. of Roch.

g H. N. spir. l. c.
25.

h Idem 1. exb.
c. 16. sect. 15,
16.

Which depraueth the office of preaching, as doe the Libertines, saying that preaching is none ordinarie meanes to come vnto the knowledge of the word *b*, and especially the Familie of Loue, who tearme the publike preachers in derision, Scripture learned *c*, Licentious scripture learned *d*, good-thinking-wise *e*, Ceremoniall, and letter Doctors *f*, Teaching masters *g*, and further say, It is a great presumption that any man, out of the learneines of the letter ; taketh vpon him to be a Teacher, or Preacher: Againe, It becommeth not any man to busie himselfe about preaching of the word ; so, and more too, the Familie.

Which take vpon them the office of publike preaching, without performance of their duty, either through ignorance, that they cannot ; worldly employments, that they may not ; negligence, that they will not ; or feare of troubles, that they dare not preach the word of God.

Yet thinke wee not (which our Sabbatarians let not to publish

publish,) that

Every minister, necessarily and vnder paine of damnation, ^{1 D.B. doct. of the Sabbath, 2. booke. p. 174.} is to preach at least once every Sunday ¹, and

Vnlesse a minister preach every Sunday, he doth not hallow the Sabbath day in the least measure of that which the Lord requireth of vs.

² Ibid. p. 177.

3. Proposition.

The Sacraments may not be administred in the Congregation but by a lawfull minister.

The prooffe from Gods word.

In the holy Scriptures we reade that the publike Ministers of the word, are to be the Administers of the Sacraments. For both our Sauour Christ commanded his disciples, as to preach: so to Baptize ^a, and celebrate the Supper of the Lord ^b, and the Apostles, and other ministers in the purest times (whom the godly Ministers, and Preachers in these daies doe succcede) not onely did preach, but also Baptize ^c, and Minister the Lords Supper ^d.

and hereunto doe the Churches of God subscribe ^e.

In saying that none may administer the Sacraments in the Congregation afore he be lawfully called, and sent thereunto, we thinke not (as some doe) that the very being of the Sacraments dependeth vpon this point. viz. whether the Baptizer, or giuer of the Bread, and wine be a minister, or no.

Neither is it the meaning of this article that priuately in houses, either lawfull ministers, vpon iust occasion, may not; or others, not of the ministers, vpon any occasion (in the peace of the Church) may administer the Sacraments.

The aduersaries vnto this truth.

Hereby wee declare our selues not to fauour the opinion, that publicly.

^a Mat. 28. 19:

^b Luke 22. 19

^c 1. Cor. 11. 24,

25.

^d Act. 2. 38, 41

8. 12, 13.

10, 47.

16. 32, 33.

Ioh. 1. 35.

1. Cor. 1. 14.

16.

^e Act. 20. 7.

1. Cor. 10. 16:

^c Confess. Helv.

2. c. 18. Bohem.

^c 9. Gal. ar. 25.

31. August. ar.

7. Wittemb. ar.

20. Suer. ar.

13.

¹ T. C. 1. rep. p.

113.

^a *Surius com.*

p. 237.

^b *Summary of*
dis. cap. 15. out
of the Geneva
lawes.

^c *Leas discovf.*
p. 17.

^d *Fruct. Ser. on*
Rom. 12 p. 40.

^e The admini-
stration of the
Sacraments
ought to bee
committed to
none, but such
as are prea-
chers of the
word. *Leas. dis-*
co. p. 60. It is
sacriledge to
separate the
word (viz.
Preaching)
from the Sa-
craments.

Ibid. The
preaching of
the word is
the life of the
Sacraments.
T. C. 1. rep. p.
125.

^f The vn-
changeable
lawes of God
be (saith *T. C.*)

Some may minister the Sacraments, which are not meere-ly, and full ministers of the word, and Sacraments; and so thinke both the Anabaptists, among whom, their King (when it was) after Supper tooke bread, and reaching it among the Commu- nicants did say, Take, eate, and shew forth the Lords death; their Queene also reaching the Cuppe, said, Drinke yee, and shew forth the Lords death ^a, and the Presbyterians at Geneva, where the Elder (a Lay man) ministereth the Cup ordinarily at the Communion ^b. So ne ministers (and namely the Puri- tane Doctors) may not minister the Sacraments. For (say the disciplinarians) the office of Doctors is onely to teach true doctrine ^c, but in our Church (of England) the Doctor encroa- cheth vpon the office of the Pastor. For both indifferently doth teach, exhort, and minister the Sacraments ^d.

None though a lawfull Minister, may administer, the Sacra- ments, which either is no preacher ^e, or when hee ministrETH them doth not preach ^f, which be the errors of the Disciplina- rians, or Puritanes.

Publikely, and priuately too the Sacrament of Baptisme may be administred by any man, yea by women, if necessitie doe vrge. So hold the Papiſts. For saith *Iauell* ^g, in the time of necessity the minister of Baptisme is euery man, both male and female. A woman, be shee yong or old, sacred or wicked. Eue- ry male that hath his wits, and is neither dumbe, nor so drun- ken, but that he can vtter the words: as well Pagan, Infidell, and heretike: the bad as the good; the Schismatike, as the Catho- like, may baptize. And yet vsually in the ciuill warres both in France, and in Netherland, the Papiſts did rebaptize such chil- dren, as of the Protestant not lay-men, but ministers, had afore bene baptized ^h.

This priuate Baptisme by priuate persons was also taught long since both by the Marcionites, and Pepuzians ^k. that none minister the Sacraments, which doe not preach. *T. C. 1. repl. p. 104. sect. 3.* Where there is no Preacher of the word, there ought to be no minister of the Sacraments. *Leas. disc. p. 62.* ^l *Iauell. phil. Chr. par. 5. fol. 559.* ^m So in Netherland were children rebaptized, when the Duke of Alva there tyrannized. *Trag. hist. of Antwerp.* The like Repabtization was vſed by the Papiſts at Tholouse, Towres, and other cities in France, especially an. 1562. See the *Chron. of France.* ⁿ *D. Auguſt. ad Quodvultis. 27.* ^o *Epiphani. heres. 42.*

4. Proposition.

There is a lawfull ministry in the Church.

The prooffe from Gods word.

God, for the gathering, or erecting to him selfe a Church out of mankind; and for the well governing of the same, from time to time hath vsed, yea, and also doth and to the end of the world will vse the ministry of men lawfull called thereunto by men. A truth most euident in the holy Scripture.

Iesus said vnto his Apostles, Goe, and teach all Nations, baptizing them, &c. and loe, I am with you alway, vnto the end of the world *a*.

Christ gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers, for the gathering together of the Saints, for the worke of the ministry, and for the edification of the body of Christ, till we all meete together (in the vnitie of faith, and knowledge of the Sonne of God) vnto a perfect man *b*:

A truth also approoued by the Churches *c*.

Aduersaries vnto this truth.

Oppugners of this truth, are

First the Anabaptistical Swermers, who both tearme all Ecclesiasticall men, The Diuels ministers; and also, as very wicked doe vtterly condemne the outward ministry of the word, and Sacraments *a*.

And next the Brownists, who diuulge that in these daies: No ministers haue the calling, sending or authority pertaining to a minister; and that, It will hardly be found in all the world, that any minister, is, or shall be lawfully called *b*, such also bee the Barrowists which say, there is no ministry of the Gospell in all Europe *c*.

a Math. 28. 20

b Eph. 4. 11,

12, 13.

c Confes. Helv.

1 A. r. 15 & 2. c.

18. Bohem. c. 8.

9. 14. Gal. ar.

25. 29. 30. 31

Belg. ar. 30. 31.

August. ar. 7.

Sax. ar. 11.

Witten. ar. 20.

Sue. ar. 13. 15.

a Albemary.

councils. Loc.

pugnas. lo. 191

b R. H. on Tsal

122.

c Bar. disco. p.

104.

5. Proposition.

They are lawfull Ministers, which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.

The prooffe from Gods word.

S. Paul in the beginning of his epistle vnto the *Galathians*, giueth vs to obserue the diuers sendeth-forth of men into the holy ministry: whereof

a Ioh. 10. 21.

b Ioh. 1. 6.

c Math. 10. 5.

d Acts 9. 15.

Some are sent immediately from God himselfe. So sent was by God the Father, both Iesus Christ *a*, and *John Baptist* *b*, by God the Sonne; in his state mortall the twelue Apostles *c*, in his state immortall, and glorious, S. Paul *d*.

This calling is speciall, and extraordinary: and the men so called were adorned with the gift of miracles commonly, as were Iesus Christ, and his Apostles; but not alwaies, for *John Baptist* wrought none.

e Math. 28. 20

f Math. 15. 14

And they were also enioyned, for the most part, as the Apostles, to preach throughout the world *e*, howbeit our Sauour was limited *f*.

Some againe were sent of men: as they be, who are sent of men not authorized thereunto by the word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles: in our daies be the Anabaptists, Family Elders, and law despising Brownists.

g Act. 14. 23.

i. Tim. 4. 14.

h i. Tim. 2. 25

And some lastly are by men sent: so in the primitiue Church by the Apostles, were Pastors, and Elders ordained *g*, who by the same authority ordained other Pastors, and teachers *h*. Whence it is that the Church, as it hath bin: so it shall tiill the end of the world be prouided for. They who are thus called haue power neither to worke miracles, as the Apostles had; nor to preach, and minister the Sacraments where they will, as the Apostles might, but they are tyed euery man to his charge, which they must faithfully attend vpon; except vrgent occasi-

occasion doe enforce the contrary.

The calling of these men is tearmed a generall calling, and it is the ordinary, and in these daies the lawfull calling, allowed by the word of God.

So testifie with vs the true Churches else where in the world.

The adversaries vnto this truth.

This truth hath many waies bin resisted. For there be which thinke, how in these daies there is no calling, but the extraordinary, or immediate calling from God, and not by men, as the Anabaptists, Familists and Brownists: of whom afore.

The Papiists albeit they allow the assertion: yet take they all ministers to be wolues, Hirelings, Lay men, and Intruders, who are not sacrificing Priests, annointed by some Antichristian Bishop of the Romish synagogue.

Either all, or the most part of the ministers of England, saith *Howlet* b, be meere Lay-men, and no Priests, and consequently haue no authority in these things. It is euident, &c. because they are not ordayned by such a Bishop, and Priest, as the Catholike Church hath put in authority.

*1 Confess. Helv.
1. ar. 17 & 2. c.
18 Bohem. c. 9.
Gal. ar. 31.
Belg. ar. 31. Au
gust. ar. 14.
Westm. ar. 21.
SHEP ar. 13.*

*a Concil. Trid.
sess. 7. can. 7.
b Howl. 7. reas.*

6. Proposition.

Before Ministers are to be ordained, they are to bee chosen, and called.

The prooffe from Gods word.

Though it be in the power of them which haue authority in the Church to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselves: But they are both deliberately to chuse, and orderly to call such as they haue chosen.

This made the Apostles and Elders in the primitive Church straightly to charge, that suddenly hands should be laid on no man

a 1 Tim. 5. 12 man *a*.

b Acts 1. 23. To make a speciall choice of twaine, whereof one was to be elected into the place of *Iudas b*.

c Acts 14. 23. By election to ordaine elders in euery Church, and by prayer and fasting, to commend them to the Lord *c*, and by laying on of hands to consecrate them *d*.

d 1 Tim. 4. 14 To describe who were to be chosen, and called. For they are to be Men, not Boyes nor women *e*, Men of good behaviour, not incontinent, not giuen to wine, not strikers, nor couetous *f*, not proud *g*, not froward nor irefull *h*, nor giners of offence *i*, finally men of speciall gifts, apt to teach *k*, able to exhort *l*, wise, to diuide the word of God aright *m*, bold, to reprocue *n*, willing to take paines *o*, watchfull, to ouersee *p*, patient to suffer *q*, and constant, to endure all manner of afflictions *r*.

e 1 Tim. 2. 12
f 1 Tim. 3. 2.
g 1 Pet. 5. 3.
h Titus 1. 7.
i 2 Cor. 6. 3.
k 1 Tim. 3. 2.
l Titus 1. 9.
m 2 Tim. 2. 15.
n 1 Tim. 5. 20.
o Titus 1. 9.
p Math. 9. 38.
q 2 Tim. 4. 2.

r Acts 20. 28.

s Acts 5. 41.

t Tim. 4. 7, 8.

u 2 Cor. 11. 23

v Confess. Helv.

w Ar. 2. 5. & 2. 6.

x 18. Bohem. c. 9.

y Gal. artic. 13.

z Belg. ar. 31.

aa August. ar. 14.

ab Wittenb. ar.

ac 20. Sue. ar. 13.

ad 2. Sigebert.

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tion, haue beene baptized of Heretikes f, these may not be Priests, say the Papists; or if either they haue not beene trained up in the Family; or be not Elders in the said Family of Loue g.

*Council. Trid
sess. 23. c. 4.
1. quæst. 1.
vinum.*

24. Article.

Of speaking in the Congregation in such a tongue as the people vnderstand not.

*8 Such ought
not to busie
themselves a-
bout the word
H.N. documents.
sent c. 3. sect. 1.
and 1. Exhort.
c. 16. sect. 16.*

It is a thing plainly repugnant to the word of God, and the custome of the primitive Church, to haue publike prayer in the Church, or to minister the Sacraments in a tongue not vnderstood of the people.

The proposition.

Publike prayer, and the Sacraments, must bee ministred in a tongue vnderstood of the common people.

The prooffe from Gods word.

THis assertion needeth small prooffe. For who so is perswaded (as all true Christians of vnderstanding, are) that what is done publikely in the Church by a strange language, not vnderstood of the people, profiteth not the Congregation a; edifieth not the weake b; instructeth not the ignorant c; inflameth not the zeale d, offendeth the hearers e, abuseth the people f, displeaseth God g, bringeth religion into contempt h, easily will thinke, that where the prayers be said, or the Sacraments administered in a tongue not vnderstood of the vulgar sort, neither is the word of God regarded, nor the custome of the purer, and primitive Church obserued.

*1 Cor. 14. 6.
9. 14.
b 1b. 17. 26.
c 1b. 14. 19.
d 1b. 7. 9.
e 1b. 7. 11.
f 1b. 11. 16.
g Matth. 19. 8.
h 1 Cor. 14. 13
i Confess. Helv.
2. c. 22. Witt.
c. 27. August.
de Missa, ar. 3.
Suer. c. 21.*

This article no Church doth doubt of, and very many by their extant Confessions doe allow i.

Aduersaries vnto this truth.

But there is nothing either so true, or apparant, which hath

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by

by all men at any time bin acknowledged. So contrary to this truth.

In old time the Offens made their praier vnto God alwaies in a strange language, which they learned of *Elexus* their founder^a, and the Marcosians, at the ministratation of Baptisme, vsed certaine Hebrew words, not to edifie, but to terrifie and astonish the minds of the weake, and ignorant people^b.

In these daies, the Turkes performe all their superstitions in the Arabian language, thinking it not onely vncerte, but also an vnlawfull thing for the common sort of persons, to vnderstand their Mahometane mysteries^c.

The Iacobite priests doe vse a tongue at their Church ministrations, and meetings, which the vulgar people cannot comprehend^d.

The diuine Lyturgie among the Russians is compounded partly of the Greeke, and partly of the Sclavonian language^e.

The Papiists will haue all diuine Service, Prayers, and Sacraments, and that throughout the world, ministred onely in the Latine tongue, which but few men of the common people doe vnderstand: some of them holding, that it is not necessary that we vnderstand our praier^f, and that praier, not vnderstood of the people, are acceptable to God^g, and all of them maintaining that he is accursed, whosoever doth asseigne, how the Masse ought to be celebrate onely in a vulgar tongue^h.

25. Article.

Of the Sacrament.

Sacraments ordained of Christ^a be not onely badges, or tokens of Christian mens profession: but rather they bee, certaine sure witnesses and effectuell signes of grace, and Gods good will toward vs, by which he doth worke inuiscibly in vs, and not onely quicken but also strengthen and confirme our faith in him. ^b There bee two Sacraments

^a *Epip. bar. 19.*

^b *D. Iren. l. 1. c. 18.*

^c *An. Geufrans an. l. 1. c. 2.*

^d *Magd. eccles. hist. Cen. 12. c. 5.*

^e *Alex. Guag. derelig. Mosc. pag. 230.*

^f *Test. Rben. an. p. 463.*

^g *Test. Rben. an. Math. 21. 6.*

^h *Siquis dixit, lingua latini, in lingua vulgari Missam celebrare debere a. mathema sit. Concil. Trid. sess. 22. can. 9.*

ments ordained of Christ our Lord in the Gospell, that is to say, Baptisme and the Supper of the Lord. These five commonly called Sacraments, that is to say, 'Confirmation, 'Penance, 'Orders, 'Matrimony, and 'extreame Vnction, are not to be compted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe, or ceremonie ordained of God.

"The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that we should duly vse them." And in such onely, as worthily receiue the same, they haue a wholesome effect, or operation: but they that receiue them unworthily, purchase to themselves damnation, as Saint Paul saith.

The propositions.

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.

2. The Sacraments be certaine sure witnesses, and effectuell signes of grace, and God his good will toward vs.

3. By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

4. Christ hath ordained but two Sacraments in his holy Gospel.

5. Confirmation.

6. Penance.

7. Orders.

8. Matrimonie.

9. Extreame vnction.

} is no Sacrament.

10. The Sacraments are not to be abused, but rightly to be vsed of vs all.

II. All which receiue the Sacrament, receiue not therewithall the things signified by the Sacraments.

1. Proposition.

The Sacraments ordained of Christ, bee badges or tokens of our profession, which be Christians.

The prooffe from Gods word.

THe Sacraments are badges or tokens both of Christians, and of Christianitie.

Of Christians. For by them are visibly discerned, the faithfull, from Pagans: and Christians from the Iewes, Turkes, and all prophane Atheists.

Of Christianitie. For, as Circumcision in the old Law, was a token how the corrupt, and carnall affections of the minde should be subdued; and that the Lord required not so much an outward of the body, as an inward circumcision of the heart *a*, so Baptisme telleth vs, that being once dead vnto sinne, wee are to liue vnto righteousnesse; that all we which haue bin baptized vnto Iesus Christ, haue bin baptized into his death, &c. and must walke in newnesse of life, &c. *b*, for we haue put on Christ *c*, by Baptisme.

And as the Paschall Lambe was to the Iewes a token that the flight of sinne should alwaies bee fresh in memorie; and that it should be celebrated, not with the old Leauen, neither in the Leauen of malitiousnes, but with the vneleuened bread of sinceritie and truth *d*: so the participation of one Loafe, and of one Cuppe in the Lord his Supper, doth commend vnto our consideration a sweete concord; a brotherly vnanimitie; and a constant continuance in the true worship of God, without fauouring of Idolatrie in any respect *e*.

This doe the godly in any their Churches, and throughout the world both teach, and testifie *f*.

^a Deut. 10. 6.

30. 6.

Ier. 4. 4.

Act. 7. 51.

Rom. 12. 28.

Phil. 3. 3.

Coloss. 2. 11.

^b Rom 6. 3.

&c.

^c Gal. 3. 26.

^d 1. Cor. 5. 8.

^e 1. Cor. 10. 7.

^f Confess. Helv.

1. c. 29. And 2.

Ar 20. August.

Ar 13. Sax. Ar.

13.

The aduersaries vnto this truth.

Vngodly therefore and in a cursed state are they, which equall other things with the Sacraments to discern Christians from Pagans. So the Iacobites imprint the signe of the Crosse on their armes, foreheads, &c. to be known for Christians *a*. which contemne the Sacraments as of none account. So doe the Anabaptists *b*.

There be (saith D. *Saravia*) which hold how the Sacraments were to bee administred onley at the first planting of the Church by the Apostles, and Euangelists: but doe not appertaine vnto vs in these daies *c*. It was also one of *Mathew Hamans* heresies that the Sacraments are not necessary in the Church of God *d*.

Which thinke the Sacraments are but onely ciuill, and ceremoniall badges of an outward Church; such generally bee all Atheists, and hypocrites: particularly, the Messalians *e*, and Family of Loue, who thinke that for obedience sake to magistrates the sacraments are to be receiued *f*, but are to none effect to the perfect ones in the Family *g*.

2. Proposition.

The Sacraments be certaine sure witnesses, and effectuell signes of grace, and Gods his Goodwill toward vs.

The prooffe from the word of God.

Infinitely doth God declare his vnspeakeable, and incomprehensible good will to man-ward; yet in these daies by none outward things more notably, and effectually, than by the Sacraments, For

Of Baptisme saith Christ: He that beleueneth, and is baptized, shall be saued *a*, and *Peter*, Amend your liues, and bee baptized euery one, &c. for the remission of sinnes *b*, and *Paul*, Humbands, loue your wines, euen as Christ loued the Church, and

a Magdeburg. eccl. hist. Cen. 12.
c 3.
b Bulling. cont. Anab. l. 2. c. 4.
Athamar.
conci. Lo pag.
lo. 191.
c D. *Saravia.*
def. trait de di.
vers. minist.
grade. 34.
d Holins. chr. fol. 1299.
e Theodor. lib. c. 9. c. 11.
f Paternie of the pref. Temp.
g Ramseis confess.

a Mark. 16. 16.
b Acts 2. 38.

c Eph. 5. 25. gaue himselfe for it, that he might sanctifie it, and cleanse it by
d Luk 22. 19. the washing of water through the word, &c. *c.*

e 1. Cor. 11. 24. And of the Lords supper saith our Sauour Christ, touching
f Mat. 26. 28. the Bread, this is my body, which is giuen *d*, and broken for
g Confess. Hily you *e*, and of the Cup, this is my blood of the new Testament,
 that is shed for many for the remission of sinnes *f*.

1. ar. 20. 22. *c.* This truth doe the purer Churches of these dayes euery
2. ar. 19. 20. 21. where acknowledge *g*.

Bob. c. 11. 12.

13. Gal. ar. 34.

38. Belg. ar. 33.

35. Auguss. ar.

9. 13. Wittem.

ar. 10. 19.

Sue. ar. 18. 18.

a Concil. Trid.

sess. 7. can. 8.

b Concil. Flor.

c Bonavent. l.

4. dist. 1. q. 5.

Gab. Eich. l. 4.

dist. 1. q. 3.

The aduersaries vnto this truth.

Contrary hereunto the Papists erroneously doe hold, that

The Sacraments of the new Law doe conferre grace *ex opere operato a.*

The Sacraments of the old, and new Testament in this doe differ, for that the sacraments of the old Testament did onely shadow forth saluation, but the sacraments of the newe did conferre, and worke saluation *b*, and doe iustifie (not onely signifie God his good will toward vs) by reason of the worke done, which is the outward sacraments *c*.

3. Proposition.

By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

The prooffe from Gods word.

a Acts 2. 38. Be baptized euery one of you in the Name of Iesus Christ for the remission of your sinnes, and ye shall receiue the gift of the holy Ghost, saith *S. Peter a.*

b Eph. 5. 25, 26.

Christ he gaue himselfe for the Church, that he might sanctifie it, and cleanse it by the washing of water through the word *b*.

The cup of blessing which we blesse, is not the communion of the blood of Christ? The bread which we breake is it not the communion of the body of Christ? saith Saint *Paul c.*

e 1. Cor. 10. 19

The

The same is affirmed by the reformed Churches *d.*

Howbeit this Faith is not necessarily tyed vnto the visible signes, and sacraments. For

Without the sacraments many haue liued, and dyed, who pleased God, and are no doubt saued, either in respect of their owne faith (as we are to thinke of all the godly, both men who were borne, and dyed afore the institution of Circumcision, in the wilderness, and in the time of grace, &c. yet by some extremity, could not receiue the seale of the 'covenant) and women, who afore, and vnder the lawe, for many yeares, were partakers of no sacrament, and neuer of one sacrament (or that they be heires of the promise.

Some haue faith afore they receiue any of the sacraments.

So had *Abraham e*, the Iewes, vnto whom *Peter* preached *f*, the Samaritanes *g*, the Eunuch *h*; *Cornelius* the Centurion; and haue the godly of discretion wheresoeuer not yet baptized.

Some neither afore, nor at the instant, nor yet afterward, though daily they receiue the sacraments, will haue faith; such are like vnto *Judas k*, *Ananias* and *Sapphira l*, *Simon Magus m*, the old *Israelites n*, and the wicked *Corinthians o*.

In some the sacraments doe effectually worke in processe of time, by the helpe of Gods word read or preached; which engendreth faith *p*, such is the estate principally of Infants elected vnto life, and saluation, an encreasing in yeares.

The aduersaries vnto this truth.

Therefore doe they erre, which teach or hold, that

They neuer goe to heauen which die without the seales of the 'covenant: so thinke the Papiſts of Infants which dye vn- baptized *a*.

They are damned (though they receiue the sacraments,) that will not receiue them after the receiued, and approued manner of the Church of Rome *b*.

There is no way of saluation but by faith *c*, hereby excluding infinite soules from the kingdome of heauen, which depart from this world before they doe beleue.

d Confes. Helv.

1. ar. 24. & 2. c.

19. 20. & 21 Basil

ar. 6. Bohem. c.

11. 12. Gal. ar.

34. Belg. ar. 33.

34. Aug. ar.

13. Saxon. ar.

13. Sney. s. 17.

e Rom. 49. 10.

f Acts 2. 41.

g Acts 8. 12.

h Acts 8. 37.

i Acts 10. 47.

k Ioh. 13. 26

l Acts 5.

m Acts 8. 13.

n 1. Cor. 10. 1

o 1. Cor. 11. 27

p Rom. 10. 14

a Lancl. Phil.

Chr. 3. ar. 4. de

sele. Chr. 3.

& Tigner. in

stius. Thol. c.

16. scil. 4. &

Spec. peregr.

quasi. dec. 1. c.

3. q. 5.

b Concil. Trid.

sess. 7. c. 13.

c Lcar. disc.

None

a Test. Rhem.

an. Gal. p. 27.

c Lear. disc. p.

36.

i Test. Rhem.

an. mar. p. 357.

g Ibid. an. mar.

p. 391.

h Ibid. an. 1.

Pet. v. 21.

None beleue but such as are baptized, say the Papists *d*, as heare the word of God preached, say the Puritanes *c*.

The Sacraments giue grace *ex opere operato f*, and bring faith *ex opere operato g*.

The Sacrament of Baptisme is cause of the saluation of Infants *h*.

4. Proposition.

Christ hath ordained but two Sacraments in his Gospell.

The prooffe from Gods word.

A Sacrament, accoreing to the etymologie of the word (as the Schoolemen doe write) is a signe of an holy thing, which beeing true, then haue there, bin, and still are, by so many above either two, or seuen Sacraments, as there bee, and haue beene, above two or seauen things, which are signes of sacred and holy things.

But according to the nature thereof, a sacrament is a covenant of God his fauour to man-ward, confirmed by some outward signe, or seale instituted by himselfe: which also hath bin sometimes speciall either to some men, and that extraordinarily by things naturall sometimes, as the tree of life was to *Adam a*, and the Rainebowe to *Noah b*, and sometimes by things supernaturall, as the smoaking furnace was to *Abraham c*, the Fleece of wooll, to *Gedeon d*, and the Diall, to *Ezekiah e*, or to some Nation, as the Sacrifices, Circumcision, and the Paschall Lambe was to the Iewes.

And sometimes generall to the whole Church militant, and ordinary, as in the time of the Gospell. And then a Sacrament is defined to be a ceremony ordayned immediately by Christ himselfe, who by some earthly, and outward element, doth promise euerlasting fauour, and felicitie to such, as with true faith, and repentance, doe receiue the same. And such Sacraments in the new Testament we finde onely to be Baptisme *f*, and

a Gen. 3. 3.

b Gen. 9. 9. 13.

c Gen. 15. 17. 18.

d Iudg. 6. 37.

e 2. King. 20. 8.

ii.

Isa. 38. 8.

f Math. 28. 19.

Marke 16. 16.

Ioh. 3. 5.

Acts 2. 38.

and the Lords supper g.

This is the iudgement also of the Churches Protestant.

The Errors, and adversaries unto this truth.

In a contrary opinion are diuers, and namely
The Iewes, and Turkes : for they denie all the Sacraments of
the Church, as we doe hold them.

The Eutychites, who say that prayer onely, and not the Sa-
craments, are to be vsed ^a.

The Schwenkfeldians, who contemne not only the word
preached, but the Sacraments also, as superfluous, depending
wholly vpon reuelations.

The Bannistarians, who thinke there will be a time, and that
in this world, when we shall neede no Sacraments ^b.

The Papiſts, who publish

That wee leaue out no lesse then fixe of the seuen Sacra-
ments ^c.

How there be seuen Sacraments of the new Testament ^d.

That hee is accursed that shall say there bee either moe, or
fewer then seuen Sacraments: or that any of them is not verily,
and properly a Sacrament ; or that they be not all seuen insti-
tuted of Christ himselfe ^e.

That there are seuen Sacraments, whereof two are volunta-
ry, and at the discretion of men to be taken, or not, as Matri-
monie, and holy orders ; and fise are necessary, and must be ta-
ken ; and of these fise, three to wit, Baptisme, Confirmation,
and Orders, are but once to be taken, because they imprint an
indeleble character in the soule of the receiuers : and foure be
reiterable, and may often be receiued, as the Sacrament Eucha-
risticall, Matrimonie, Penance, and extreame Vnction, because
at their first ministratiō they leaue in the soule no indeleble
character ^f.

^a Luke 22. 19

Ioh. 6. 53.

1. Cor. 11. 24.

^b Confess. Helv.

1. ar. 20. Or 2.

c. 19. Basil. ar.

5. sess. 2. Gal.

ar. 35. Belg. ar.

33. Saxon. ar.

12. Sney. ar.

16.

^c Theodoret.

^b ynsold of
murtheres.

^c Howlet
reaf. 7.

^d Catech. Camis.
Vaux.

^e Test. Rhem.
an. Lam. 5. 24.
Concil. Trid.
sess. 7. cap. 1.

^f Stella Cleri-
corum.

5. Proposition.

Confirmation is no Sacrament.

V

Touching

Touching Confirmation, the sentence, and iudgement of the true Church is that rightly vsed, as it was in the primitive Church, it is no Sacrament, but a part of Christian discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else then an examination of such as in their infancie had receiued the Sacrament of Baptisme, and were then, being of good discretion, able to yeeld an account of their beleefe, and to testifie with their owne mouthes what their sureties in their names had promised at their Baptisme: which confession being made, and a promise of perseuerance in the Faith by them giuen, the Bishop by sound doctrine, graue aduice, and godly exhortations, confirmed them in that good profession: and laying his hands vpon them, prayed for the increase of God his gifts, and graces in their minds.

The Popish confirmation all Churches of God with vs vtterly doe dislike, as no Sacrament at all, instituted by Christ.

* Confess. Sax.
on. Ar. 19.
Wittenb. 11.
See the Prop.
immediatly
precedent.

Errors and aduersaries vnto this truth.

Contrariwise the synagogue of Rome teacheth that Confirmation is a Sacrament, whereby the grace that was giuen in Baptisme is confirmed, and made strong by the seuen gifts of the holy Ghost.

Of which their Confirmation they giue vs foure things principally to obserue, viz.

1. The substance, or matter, which is holy *Chrisme consecr*, (as they say) and made of Oyle oliue, and Bawme consecrated by a Bishop.

2. The forme, and manner of ministring the same, consisting of the words of the Bishop, which are, I signe thee with the signe of the Crosse, and confirme thee with the Chrisme of saluation, in the name of the Father, &c. and of the actions both of a Godfather, or Godmother, alreadie confirmed, holding vp the childe to the Bishop: and of the Bishop, first crossing him which is to be confirmed on the forehead, with oyle; and next, striking the partie confirmed, on the eare.

See Canis.
catech. chap.
4

3. The

3. The minister, who must be a Bishop, and none inferiour Minister.

4. The effect, or effects rather. For by Confirmation they say that

Sinnes are pardoned, and remitted.

The grace of Baptisme is made perfect.

Such become men in Christ, who afore were children.

Grace is given boldly to confesse the name of Christ, and all things belonging to a Christian man.

The holy Ghost is giuen to the full.

And perfect strength of the minde is attained.

But in so teaching, dangerous and very damnable doctrine doe they deliuer. For

It is an error that confirmation is a Sacrament; because it hath no institution from God, which is necessarie to all, & euery sacrament; inasmuch as a sacrament cannot be ordained but by God onely, euen as the Papists themselves doe confesse b.

To say that popish Confirmation is grounded vpon Gods word, is to speake foule vntruthes. For in the Scripture there is mention, neither of the matter, that it must be Chrisme, and that made of oyle oline, and Baulme, and the same consecrated of a Bishop; nor of the forme that either a Bishop must signe the party to be baptized, with the signe of the Crosse; or that a Godfather, &c. must be thereat; nor of the minister, that of necessitie he must be a Bishop, that is to confirme: nor of the effects, that thereby sinnes are pardoned, and released, and Baptisme consummated, and made perfect.

It is an error to say, there is any other oyntment giuen to the strengthening of the Church militant, besides the holy Ghost. 1. *Ier. 2. 27.*

It is an error to maintaine that any Bishop can giue heauenly graces to any creature.

It is an error to ascribe saluation vnto Chrisme, and not onely vnto Christ.

It fauoureth of donatisme to measure the dignitie of the Sacraments by the worthinesse of the Ministers.

It is an error to say, that men cannot be perfect Christians

*Nunquam
erit Christianus,
nisi in
Confirmatione
Episcopalis fue-
rit confirma-
tus. De conse-
cra. Dist. 5. cap.
et Ienni.*

*b Catech. Tri-
den. sic. de Con-
fir.*

without Popish Confirmation.

It is an error that by Confirmation the holy Ghost is given to the full.

6. Proposition.

Penance is no Sacrament.

Touching penance the Papiſts doe publiſh foure things to be noted, whereof none of them is truly grounded vpon the word of God.

*Canis. Catech.
cap. 4. Catech.
Trid. de pœnit.*

First the matter, which they doe ſay is partly the actions of the perſon penitent, which are ſufficient contrition of his heart: perfect Confeſſion of all his finnes, and that in particular, with all the circumſtances, as of time, place, &c. and ſatisfaction by deedes, which maketh an amends for all his offences: and partly the abſolution of the Prieſt.

Secondly, the Forme, which in the Prieſt is the words of Abſolution, which he vttereth ouer the ſinner: in the perſon penitent, it is his kneeling downe at the Prieſts ſeete; his making the ſigne of the Croſſe vpon his breaſt; and his ſaying, Benedicite, to his ghoſtly Father. The Prieſt (ſay they) beareth the perſon of God, and is the lawfull Iudge ouer the penitent; and may both abſolue from the guilt of ſinne, and inflict a puniſhment according to the offence.

Thirdly, the miniſter, who ordinarily is the curate of euery pariſh; but extraordinarily, and in the time of extreame neceſſitie, or by licence, is any Prieſt. And yet ſome finnes are ſo grievous, as none may abſolue but either the Biſhop, or his Penitentiarie, as the crime of Inceſt, breaking of vowes, Church robbing, Hereſie, adulterie: and ſome againe none remit, or pardon but the Pope onely, or his Legate, as burning of Churches: violent ſtriking a Prieſt; counterſeiting of the Popes Bullès, &c.

Fourthly, and laſt of all, the effect. Hereby they ſay the penitent ſinner is purged, abſolued, and made as cleane from all ſinne, as when he was newly baptized, and beſides enriched with

with spirituall gifts, and graces.

The consideration hereof hath mooued besides the Church of England all other Churches reformed to shew their detestation of this new Sacrament, as hauing no warrant from Gods word.

The blasphemies are outrageous, and the errors many, and monstrous comprised in this doctrine of Popish penance. For neyther can the matter of this their Sacrament, nor the forme, nor the minister, nor the effect bee drawne from the word of God.

*a Confes. Hely.
1. cap. 14.
19. Bohem. c.
4. August. ar.
3. 11. 12.
Saxon. ar. 16.
17. Wissemb.
ar. 13. 15. Sur.
20.*

They say penance is a sacrament, and yet can they shew no element it hath to make it a sacrament.

Their Contrition is against the truth: For no man is, or can be sufficiently contrite for his sinnes.

To confesse all sinnes, and that one after another with all circumstances vnto a Priest, as it is vnpossible: so it is neuer enioyned by God, nor hath euer beene practised by any of God his Saints.

That any man in any measure can satisfie for his sinnes, it is blasphemy to say, and against the merits of Christ. And yet doe the Papists teach it, as also that one man may satisfie for another,

*Test. Rhem. an.
Colos. 1. 24.*

An vntruth is it, that any priest, Bishop or Pope hath power at his will to forgiue sinnes; or can enioyne any punishment that can make an amends vnto God for the least offence.

** Vaux catech.
c. 4. Catech.
Triden. de
penit. Test.
Rhem. annot.
Matth. 12. 31.
Hils quarron.
13. years. 65.
Pel. de Scto
meth. confess.
par. 4. p. 159. A.*

If penance purge men, and make them cleane from all sin, then is there a time and that very often in this life, when men in this life be perfect; which tenderth greatly to the error of the Catharans, Donatists, and Pelagians.

The doctrine of the Papists, that such persons as willingly depart out of this world without their Shrift, are damned, is damnable doctrine, and to be eschewed: and yet is it dispersed euery where in their bookes*.

7. Proposition.

Orders is no Sacrament.

The Church of England, and of other places reformed doe acknowledge an order of making ministers in the Church of God, where all things are to be done by order. But that Order is a sacrament, none but disordered Papists will say : and yet they observe none order in speaking of the same. For among them

Caus. Catech.

Some doe make seaven orders : wherof some they call inferior, and some superior : the inferior be the orders first of Porters, whose office is to keepe the doore : to expell the wicked and to let in the faithfull : next, Exorcists, or Coniurers, which haue power to expell the devils : thirdly, Lectors, or Readers, who are to reade Lessons, and books in the Church : & Fourthly, Acolytes, or Candlebearers, whose office is to beare Cruets to the altar, with wine and water ; and to carrie about Candles and Tapers.

The superior is the order of Subdeacons ; Deacons, and of Priests, The subdeacons are to read the Epistle at seruice time, to prepare necessities for ministration ; & to assist the Priest in ministration. The Deacons duty is to reade the Gospell, and also to assist the Priest in ministration. The Priest his part, and office is, to minister sacraments, that is to say Baptisme, Penance, the eucharist, and to sacrifice for the quick and the dead : Annoying of the sicke : and Matrimony.

Others, numbring the seuen sacraments, doe quite ouerpasse in silence, the sacrament of order, and in place thereof mention the sacrament of Priesthood, as Vaux ; of Bishopdome, as Hugh the Cardinall ; of Archbishopdome, as W. Paris.

These seaven orders, say some Papists, as Lombard, are seuen sacraments : which added to the other sixe, make 13. sacraments : and are from Christ, and his Apostles time, yea were instituted euen by Christ himselfe.

Which their assertions are besides the word of God. For in the holy Scripture.

Where can it be seene that either orders, as some can make one

d Lib. 4. dist.

24. cap. 1.

e Test. Rhem.

annot. marg. p.

572.

f Ibid. annot.

Luke 22. 19.

one, or seuen Sacraments; or Priesthood, as others thinke, is a Sacrament? what element hath it? what forme? what promise? what institution from Christ?

Where can any of those hidious titles of *Porter*, *Exorcist*, &c. be found ascribed to any minister of the new Testament? or the manner of their creation, or offices established?

Some Papists themselves doe write, that all inferior orders are not grounded vpon Scripture, but some of them come by tradition *g.* And *Peter Lombard* saith plainly, that five of the seauen orders, neither can be read in the word of God; nor yet were heard of in the primitive Church *b.*

*g. Maioran.
c. 7. p. milist.
eccles. lib. 1.
cap. 9.
h. Lomb. lib. 4.
diff. 24.*

Where is it appointed to the ministers of the newe Testament onely to minister sacraments? or to minister more then two, *viz.* Baptisme and the Lords supper?

By what one place of scripture haue Priests authority to offer sacrifice, and that for the quicke, and the dead also?

Where without extreame blasphemy can they shew that our S. Christ was a Porter, an Exorcist, an Acolyte, &c. and not alwaies in his Church, a King, a Prophet, and a Priest?

8. Proposition.

Matrimony is no Sacrament.

Matrimony is a state of life, holy, and honourable among all men *a.* Howbeit to say that the same is a sacrament, instituted and that by Christ, as the Papists doe *b.* we cannot bee endued, and that for diuers reasons.

*a. Heb. 13. 4.
b. Concil. Trid.
Sess. 7. cap. 1.
Tib. Rhem.
annot. ephes. 5.
32. Catech.
Vaux. Canis.*

For marriage or the wedded state, was neuer commanded by God to be taken for a sacrament.

Againe, it hath neyther outward element; nor prescribed forme; nor promise of saluation, as a sacrament should, and Baptisme, and the Lords supper haue.

Besides, matrimony may be entred into, or not, at our discretion. But it is not at our choice to bee partakers, or not to participate of the sacraments, if we may come by them.

More.

c Gen. 24.

Math. 19. 4.

5. 6.

d Confes. Hely.

1. ar. 20. 37. &

2. c. 19. 29.

Easyl. ar. 5. Bo-

hem. c. 9.

Galar. 24. 35.

Belg. ar. 33.

August. ar. 25.

6. Saxon. ar.

12. 18. Wit-

temb. c. 21. 26.

Sue. c. 12. 15.

c D. Heron.

aduers. Vigile. i

f Epiphan.

g Tertul. con-

tra Mar. lib. 4.

h Epiphan.

i Ensch.

k D. August. de

heres.

l Ibid. August.

m Epiphan.

n D. August. de

heres.

o D. Origen.

in Luke. hom.

19.

p Tertul. lib. de

monog.

q Test. Rhem.

annot.

1 Tim. 3. 2.

See more af-

terward, art.

32 r. Pet Lom-

bard. lib. 4. dist. 43.

Moreouer Matrimony was ordained euen by God himselfe in the time of mans innocency *c*, but the sacraments of the new Testament were instituted by Christ.

Finally, it was no sacrament to the Fathers afore and in the time of the Law; and therefore is no sacrament to vs.

Hercunto subscribe the Churches of God else where *d*, all of vs opposing our selues against the manifold aduersaries of this truth, whereof

Some haue too highly conceined of the wedded state; such are the Papiſts, when they will haue it to be a sacrament, as hath bin said; and such were the Vigilantian Bishops, who would take no men into the Clergy, except they would bee married first *e*.

Others againe too basely, and badly thinke of Matrimony, defending (some of them,) how it is not meete that any man, or woman should marry at all; such were the Gnostickes *f*, the Marcionites *g*, the Tatians *h*, the Montanists *i*, the Manichies *k*, the Hieracites *l*, and the Apostolikes *m*.

That any man, or woman should twice marry, the husband or wife being dead; of this mind were the Catharans *n*, Origeno, and Tertullian *p*.

That some kinde of persons should euer marry as namely those which haue taken holy orders *q*, or be of spirituall kindred *r*, these errors the Papiſts doe hold.

Lastly, that any persons, should be married but by popish priests; thinking all those men and women not lawfully married, which are coupled together by protestant ministers: and therefore haue new married such persons. So did the Papiſts both in the low countries, and in France *t*.

9. Proposition.

Extream unction is no Sacrament.

By Spirituall kinred which is betweene the party that is baptized, or confirmed, and his Godfathers, and Godmothers, and also betweene the Godfather, or Godmother, and the parents of the child so baptized, or confirmed (matrimony may not be either contracted, or continued.) *Canis. catech. c. 4. l. Supple. of the Pr. of Orange vmo K. Philip. t. Calvin. epist. fol. 266. and Chron. of France.*

The

The Papiſts doe take Anointing of the ſicke (which they call extreame Vnction) for a Sacrament, whereof (as they write.)

The matter is oyle hallowed by a Biſhop; wherewith the ſicke perſon is annoyed vpon the eyes, Eares, Mouth, Noſe, Hands, and Feete.

The Forme is the words, which the Prieſt ſpeaketh, when he doth anoint the ſicke perſon in the foreſaid places, ſaying: By this Oyle God forgiue thee thy finnes, which thou haſt committed by thine Eyes, Noſe, Eares, and Mouth, by thine Hands, and by thy feete: all the Angels, Archangels, Patriarches, Prophets, Apoſtles, Euangelists, Martyrs, Confeſſours, Virgins, Widdowes, Infants, heale thee.

The Miniſter thereof vſually is a Prieſt; but may be any other Chriſtian.

The effect of annoyling is to purge, and put away veniall finnes, committed by miſpending of our ſenſes; as alſo finnes forgotten.

In this Antichriſtian doctrine many errors bee contained. For

In reſpect of the matter, the Papiſts make of greaſie matter, a ſpirituall oyntment; whereas there is none oyntment ſpirituall but the holy Ghoſt.

In reſpect of the forme, the onely propitiator, and mediator betweene God and man, Chriſt Ieſus is blaſphemed; and the merit, and power of his death, aſcribed vnto greaſie oyle. Beſides, Chriſt is not acknowledged for the onely Sauour of mankind, and Phyſician of our ſoules; but other Phyſicians be called vpon beſides him.

In reſpect of the miniſter, they hold how any man hath power to forgiue finnes which belongeth vnto God alone: alſo, that other men, yea women (and not the miniſters of the word onely) may be Miniſters of the Sacraments.

In reſpect of the effect, they teach vs (which is vtterly vntrue) that neither all finnes be mortall; nor that Chriſt hath cleaſed ſuch as be his from all their finnes, by his precious blood.

10. Proposition.

The Sacraments are not to be abused, but rightly to bee used of vs all.

The prooffe from Gods word.

In the word of God the right vse of the Sacraments, and the ends of their institution are evidently set downe. For

^a Math. 28.

29.

^b Mar. 16. 16.

^c Math. 26.

26. 27.

^d 1. Cor. 10.

16.

^e Confess. Helv.

1. Ar. 22. & 2.

^f 20. 21. Bo.

hem c. 11. 13.

^g Gal. ar. 35. 38.

Belg. ar. 34. 35.

August. ar. 2. 9.

Sax. ar. 13. 15.

Wittemb. c. 10.

19. Sucey c. 13.

18.

^a See in this

art. prop. 1.

^b Calvin, epist.

pl. 118.

^c Sleidan:

commen. lib. 6.

^d Tertul. contra

Marcion, lib.

1. & 4.

^e Cyr. v. Aleis

of the Pope

^f c. p. 55.

^g D. Humfre.

in vita Iuelli.

p. 81.

Concerning Baptisme, Christ he saith, Teach all nations, baptizing them, &c^a. Hee that shall belecue, and bee baptized, shall be saued^b.

Touching the Lord his Supper, saith our Sauour, of the Bread, take eate, &c. and of the Cup, Drinke yee all of it^c, and S. Paul, The cup of blessing, which we blesse, is not the communion of the blood of Christ? The bread which we breake, is not the communion of the body of Christ^d?

This truth doe the Churches reformed by their Confessions subscribe vnto^e.

The errors and aduersaries vnto this truth.

Then greatly doe they sinne who either doe not vse the Sacraments either at all, as doe the Schwenfeldias^a, or minister them but vnto whom they list: so is Baptisme of the Seruetians^b, and Anabaptists^c, ministred onely vnto elder persons, and denied vnto Infants; and so is the same Sacrament, of the Marcionites, ministred vnto single persons, but denied vnto married folkes^d; or doe abuse them.

So abused is baptisme by them who baptize things without reason, yea some times without life, or sense: so haue the Papists baptized both Bels, and Babels, as the great Bell of S. Iohn de Lateran at Rome, by Pope Iohn the 14. who named it Iohn after his owne name^e, and the great Bell of Christ Church in Oxford, which D. Trest in the Vicechancellor, named Mary^f, Babels, as the Duke of Alua chiefe Standare which hee vsed

in

in the Lowe countries, was baptized by *Pius Quintus* Ann. 1568. and called *Margaret* by the said Pope^g, and so the Catharygians baptized the dead bodies of men^b,

Againe Baptisme was abused by the Marcionites, when they baptized the living for the deadⁱ, also by the Nouatian^k, and Papists^l, when they rebaptized infants afore baptized as they tearmed them by Heretikes.

And so abused was the Lords Supper by certaine Heretikes, condemned in a Councell at Carthage, whose manner was to thrust the Sacrament into the mouthes of dead men^m, and is by the Papists, whose guise is to vse it magically, as a salve against bodily sicknesse, and aduersitie: also to carrie the same about pompously, and superstitiously in the open streetes, to be adored of the beholdersⁿ.

11. Proposition.

All which receiue the Sacraments, receiue not therewithall the things signified by the Sacraments.

The prooffe from Gods word.

Wee reade in the holy Scripture, that

Some persons doe receiue the sacraments and the things signified by the sacraments, which are the remission of sinnes, and other spirituall graces from God: and so receiued was the sacrament of Baptisme, of *Cornelius a*, and the Lords supper, of the good disciples *b*, and the godly Corinthians *c*.

Some againe receiue the sacraments, but not the things by them signified; so receiued was Baptisme of *Simon Magus d*, and the Lords supper of *Iudas e*, and so receiue the Atheists, Libertines, and impenitent persons *f*.

And some receiue not the sacraments at all, and yet are partakers of the things by the sacraments signified: such a communicant was the Theise vpon the Crosse *g*.

^z D. Morison.
de depraui. Rel.

^{Orig. pag. 24.}

^b Philastrius.

^l Tertul. contra

Mar. lib. 4.

^k D. Cyr. ad

Julian.

^l Sue. ar. 23.

^{prop. 3.}

^m Concil. Car-

thag. 3. can. 6.

ⁿ Art. of the

peace be-

tween Spain

and Eng. ar. 1.

1604. ar. 2.

concer. a mo-

der. See more

in the Art. of

Bap. the L.

Supper, also

ar. 28. prop. 5.

^a Act. 10. 47.

^b Math. 28.

^c 26. & c.

^d Ioh. 13. 22:

^e Act. 8. 13.

^f Ioh. 13. 26.

^g 1. Cor. 11.

^h 27. & c.

ⁱ Luke 23.

^j 43. 44.

This maketh vs to conceiue well both of those men, and women, which would, and yet cannot communicate in the publike, and Christian assemblies; and of the children of Christi-an parents, which depart this world vn baptized.

Furthermore it is apparant, how

Saluation is promised to such as are baptized, yet not simply in respect of their baptisme, but if they doe beleue ^h.

Againe, *S. Paul* saith, whosoever shall eate the bread, or drinke the cuppe of the Lord

Vnworthily, shall bee guiltie of the body, and blood of Christ ⁱ.

And this the purer Churches euery where doe acknow-ledge ^k.

The aduersaries vnto this truth.

The Papists therefore be in a wrong opinion, which deliuer that

The Sacraments are not only Seales, but also causes of grace ^a, and

The Sacraments doe giue grace euen because they be deliue-red, and receiued, *ex opere operato* ^b.

26. Article.

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministration of the Word, and Sacraments: yet forasmuch as they do not the same in their owne name but in Christs, and doe minister by his commission, and authoritie, wee may use their ministerie, both in hearing the word

^h Mar. 16. 16.

ⁱ 1. Cor. 11. 27

^k Confess. Hel.

net. 1. ar. 20.

and 2. cap. 19.

21. Basil. ar. 3.

6. Bohem. c. 11.

13. Gal. ar. 24.

36. 37. Belg.

ar. 33. 35.

August. ar. 3.

13. Saxon ar.

13, 14. Wit-

temb. c. 10. Sue.

c. 17.

a Test. Rhem.

annot. 1. Pet.

3. 21.

^b Ibid. annot.

maye pag.

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of God, and in the receiuing the sacraments. Neither is the effect of Christs ordinance taken away by their wickednes nor the grace of Gods gifts diminished from such as by faith and rightly, doe receiue the Sacraments ministred vnto them, which are effectuell, because of Christs institution: and promise, although they be ministred by euil men.

Neuerthelesse it appertaineth to the discipline of the Church, that, enquiry be made of euill ministers: and that they be accused by those that haue knowledge of their offences, and finally, being found guilty, by iust indgement be deposed.

The Propositions.

1. The effect of the word, and Sacraments, is not hindred by the badnes of ministers.

2. Euill Ministers are to be searched out, convicted, and deposed, but orderly, and by the discipline of the Church.

1. Proposition.

The effect of the word, and Sacraments, is not hindered by the badnesse of Ministers.

The prooofe from Gods word.

OF the ministers ecclesiastical the Church is to conceiue neither to sinisterly, as though their vnworthines could make the word, and Sacraments the lesse effectuell to such as worthily doe heare, and receiue them: nor on the other side too highly, as if the dignity of their calling were cause good enough, that what they doe, or say *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach vs, that wicked ministers, euen the Scribes and Pharisees sit-

a Mat. 1. 23. 1.

b Phil. 1. 15.

c 1 Cor. 4. 1.

d 1 Cor. 3. 9.

e Confes. Helv.

1. ar. 15. 20.

22. Helv. 2. c.

18. 2. 1.

Bohem. c. 1. 11, 12.

Gal. ar. 3. 35.

August. ar. 8.

Sax. ar. 11. 13.

Wittenb. ar. 31.

Suev. ar. 13.

f 1 Cor. 3. 7.

ting in *Moseshaire* *a*, and preaching Christ, though through enuy, strife, and contention *b*, are to be heard; and many administer the sacraments; as did the ordinary Priests among the Jewes, whereof very many, both afore, and after that our Saviour came into the world, were most wicked men: and the best are but the ministers of God *c*, and Gods labourers *d*.

Also the purer Churches beare witness hereunto *e*.

Neither is hee (whosoever) that planteth any thing, neither hee that watereth, but God that giueth the encrease, saith *S. Paul* *f*. And a signe of a good spirit is it, to regard not so much who speaketh, or ministrereth, as what is vttered, and offered from God.

Errors and aduersaries to this truth.

The due consideration of the promises will both settle vs the more firmly in the truth; and make vs the more carefully to abhorre all aduersaries thereof, as in old time were the donatists, and the Petilians, who taught that the sacraments are holy, when they be administered by holy men, but not els *a*; also the Apostolikes; or Henricians, who had a fancy that he was no Bishop, which was a wicked man *b*.

Among the Fathers, also *Cyprian*, and *Origen* were not found in this point. For *Cyprian*, published, that no minister could rightly baptize, who was not himselfe endued with the holy Ghost *c*, he further deliuered, that whosoever do communicate with a wicked minister, doe sinne *d*.

Origen held that in vaine did any minister eyther binde, or lose, who was himselfe bound with the chaines of sinne, and wickednes *e*.

Such aduersaries in our time be, the Anabaptists, the Family of Loue, the disciplinarians (vsually tearmed Puritanes; the Sabbatarians; the Brownists; and the Papists. For

The Anabaptists will not haue the people to vse the ministry of cuill ministers; and thinke the seruice of wicked Ministers vnprofitable, and not effectuell: affirming that no man, who is himselfe faulty, can preach the truth to others.

The

a D. *Aug. in*

Psa. 100. & 32.

Idem contra

petil. l. 1. c. 4.

b *Magdeburg.*

eccles. hist.

Cam. 12. cap. 5.

fol. 844.

c D. *Cyprian,*

epist. lib. 1. lib.

ad *Mag.* ep. 6.

d *Ibid.* ep. 4.

e D. *Origen in*

Math. tract. 1.

f *Will. against*

the F. A. ar. 14.

p. 66.

The Family of Loue doe say, that no man can minister the upright seruice, or ceremonies of Christ, but the regenerate g, also that wicked men cannot teach the truth b.

The disciplinarian Puritanes doe bring all ministers which cannot preach, and their seruices into detestation. For their doctrine is, that

Where there is no Preacher, there ought to be no minister of the Sacraments i.

None must minister the Sacraments which doe not preach k.

The sacrament is not a sacrament if it be not ioyned to the word of God preached l.

It is sacriledge to separate the ministrations of the word preached from the sacraments m.

Of these mens opinions be the Sabbatarians among vs. For their doctrine is to the common people, that vnlesse they leaue their vnpreaching ministers euery Sabbath day, and goe to some place where the word is preached they doe prophane the Sabbath, and subiect themselves vnto the curse of God n.

So the Brownists; No man is to communicate (say they) where there is a blinde, or dumme ministry o.

The Papists doe crosse this truth, but after another sort. For

Pope Hildebrand, decreed, and commanded, that no man should heare Masse from the mouth of a priest which hath a wife.

The Rhemists doe publish how

The sermons of heretikes (and so tearme they all Protestant ministers q) must not be heard, though they preach the truth. Their prayers and sacraments are not acceptable to God, but are the howling of wolues.

g H. N. euang.

c. 23. 9 2.

h Fam. 1. epist.

to M. Rogers.

i Leay. disc.

p. 62.

k T. C. 1. cap. p.

104.

l Ber. de Loque

rears. of the

Church. c. 10.

m Leay. disc.

p. 60.

n D. B. doe of

the Sab. 2.

bookes. p. 173.

o R. H. on

Psal. 112.

p B. Iewel. on

Ag. 1. ser.

q Test. Rhem.

annot tit. 3. 10

r Ibid. an. Mar.

3. 13.

2. Proposition.

Euill ministers are to be searched out, convicted, and deposed, but orderly, and by the discipline of the Church.

The

a Mat. 25. 26.

b Math. 18. 9.

c Math. 5. 13.

d Math. 18. 17

e 1. Cor. 5. 4. 5.

f Helv. 3. c. 18.

Bobem. c. 9. Sax

ar. 11. Sney.

ar. 35.

The wicked, and euill ministers must not alwayes be endured in the Church of God. For they are, the euill and vnprofitable seruants *a*, the eyes, which doe offend *b*, the vnlawfull salt *c*, which are carefully to be seene vnto; and if admonitions will not serue, depofed: yet orderly, and by the discipline of the Church. For that God which appointed a gouernment for the ciuill state, hath also giuen authority vnto his Church to punish offenders, according to the quality of their transgressions. And so may we reade in the word of God.

Tell the Church faith our Sauour *d*.

Let such a one by the power of our Lord Iesus Christ, be deliuered yto Sathan, for the destruction of the flesh, that the spirit may bee faued in the day of the Lord Iesus, faith Saint Paul *e*.

So the neighbour Churches *f*.

Adversaries vnto this truth.

Then deceiued, and out of the way, are the Brownists, and Barrowists, which are of minde, that

Prinate persons in themfelues haue authority, to depose vnmeet ministers; and to punish malefactors *a*.

a R. H. 101

Pf. 122, p. 117

b Bar. disco.

p. 96.

c Giff repl. vn-

to Bar. and

Gr. in the end.

d Browne

traill, of the

life, and man.

Bred. detect.

p. 122.

Euery particular member of a Church in himfelfe hath power to examine the manner of administring the Sacraments, &c. to call men vnto repentance, &c. *b*. to reprove the faults of the Church; and to forsake that Church, which will not reforme her faults vpon any prinate admonition *c*.

For want of the due execution of discipline against persons offending, and malefactors, both women may leaue their husbands (as some haue done,) and husbands their wiues, and goe where it is in force *d*. See more in Art. 33. Prop. 1.

27. Article.

Of Baptisme.

Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened, but it is also a signe of regeneration, or new-birth, whereby as by an instrument, they that receiue Baptisme rightly, are grafted into the Church, the promises of the forgiveness of sinne, and of our adoption to be the Sonnes of God, by the holy Ghost, are visibly signed, and sealed: Faith is confirmed, and grace increased by vertue of prayer vnto God.

The Baptisme of young children is in any wise to bee retained in the Church, as most agreeable with the institution of Christ.

The Propositions.

1. Baptisme is a signe of Profession, and marke of difference whereby Christians are discerned from other men, that be no Christians.
2. Baptisme is a signe or seale of the regeneration, or new birth of Christians.
3. Infants, and young children, by the word of God, are to be baptized.

1. Proposition.

Baptisme is a signe of Profession, and marke of difference, whereby Christians are discerned from other men, that be no Christians.

The prooffe from Gods word.

How the Sacraments are tokens: and therefore that Baptisme is a signe of the true Church; which bee Christians, it is apparant from Gods word in the fift proposition of the nineteenth article afore-going; and the same doe the Churches of God acknowledge ^a.

^a Confess. Hely.

1. Ar. 20. & 2.

c. 19. 20. Basil.

ar. 5. sect. 2.

Gal ar. 39.

Belg. ar. 34.

August. ar. 13.

Saxon ar. 12.

^a D. Heron in

epist. ad Aug.

de haerf.

^b D. Aug.

^c 1. Cor. 15.

^d Tertul. contra

Mar lib. 4.

^e Tertul. libid.

^f Origen in

Luk. hom. 14.

^g Holmsb. chra.

fol. 1299.

^h Bulling. con-

tra Anabap.

lib. 2. cap. 4.

ⁱ H. N. I. exhor.

cap. 7.

^k T. Aquinas.

2. 2. de ingres.

relig p. 119.

Errors and aduersaries vnto this truth.

This declareth vs to be sound Christians, and

Not Nazarens, who were with the Iewes circumcised, and baptized with Christians, and so (as *Hierome* writeth of them) were neither Iewes, nor Christians ^a.

Not Manicheans, which baptize not any ^b.

Not false christians ^c, or Marcionites ^d, which did baptize the liuing for the dead. Which Marcionites also denied Baptisme vnto all married persons, and baptized none but persons single, virgins, widdowes, and women diuorced from their husbands ^e.

Not Originists, who maintaine a Baptisme by fire; as also that after the resurrection of our bodies, we shall haue neede of Baptisme ^f.

Not of *Matthew Hamants* opinion, (that Norfolke Heretike) which stood in it to the death, that Baptisme is not necessarie in the Church ^g.

Not Anabaptists, which number Baptisme among things indifferent, and so to be vsed, or refused, at our discretion ^h.

Not Familists, which say there is no true Baptisme, but one-ly among themselves ⁱ.

Not Papists, who both baptize Bels, and Babels, as afore hath bin shoven, art. 25. prop. 10. and also make the vowe, and profession of the Monachall, or life of a Monch, as good a token of Christians, as Baptisme ^k.

2. Proposition.

Baptisme is a signe or seale of the regeneration, or new birth of Christians.

The prooffe from Gods word.

Baptisme, of S. Paul is called the washing of the new Birth ^a, of others the Sacrament of the new Birth, to signifie how they which rightly (as all doe not) receiue the same ^b, are ingrafted into the body of Christ ^c, as by a seale be assured from God, that their sinnes be pardoned, and forgiven ^d, and themselves adopted for the children of God ^e, confirmed in the faith ^f, and doe increase in grace, by vertue of prayer vnto God ^g.

And this is the constant doctrine of all Churches protestant, and reformed ^h.

The Errors and aduerseries vnto this truth.

But no part of the true Church thinketh as did many old heretickes, viz. that

The baptized of the orthodoxall ministers, are to be rebaptized, as said the Nouatians ^a.

Originall sinne is not pardoned in Infants, as said the Pelagians, because they haue no such sinne in them at all ^b.

Onely sinnes past, and not sinnes future; or not yet committed, are by Baptisme cleansed, as the Messalians held ^c.

Being once Baptized we can no more be tempted, as thought the Iovinians; which was the error also of the Pelagians ^d.

The Baptisme of water is now ceased: and the Baptisme of voluntary blood by whipping is come in place thereof, without which none can be saued, as the Flagelliferians published ^e.

We also condemne the opinion

Of the Russes, that there is such a necessitie of Baptisme, as

Y 2

that

^a Tit. 3. 5.

^b See afore.

ar. 25. pr. 17.

c 1. Cor. 12.

13.

^d Act. 2. 38.

^e Tit. 3. 5.

^f Mar. 16. 16.

^g Act. 2. 41, 42.

^h Confess. Helv.

ar. 2. 1. & 2. c.

20. Bohem. c.

12. Gal. ar. 35.

Belg. ar. 34.

August. ar. 9.

Saxon. ar. 13.

Wittemb. cap.

10. Sue. c. 19.

^a Cyp. ad Iobai.

^b D. August.

de pec. mer. lib.

c. 20.

^c Theodo. dimi.

der. cap. de Bap.

^d Mag. ec. hist.

cen. 4. c. 5. fol.

381.

^e Gerson tract.

contra Flagel.

that all that die without the same are damned f.

Also of the Bannisterians, which say that the water at Baptisme is not holy in respect that it is applied to an holy vs; and that the ordinarie, and common washings among the Turkes, and Iewes, is the same to them that Baptisme is to vs g.

Likewise of the Familie of Loue, which conceiue basely of this Sacrament, calling it in derision, Elementish water; and of no better validitie, or vertue then common water h.

Also of the Anabaptists, who ascribe no more vnto Baptisme, then vnto any other thing, ciuilly discerning one man from another; and say that the Sacraments of the new Testament are no instruments to raise, or confirme faith i.

And lastly of the Papists, who maintaine that Baptisme serueth to the putting away of originall sinne onely k.

Baptisme bringeth grace, euen *ex opere operato* l.

3. Proposition.

Infants, and young children, by the Word of God, are to be baptized.

The prooffe from Gods word.

Although by expresse tearmes wee bee not commanded to baptize young children: yet we beleeeue they are to be baptized, and that for these, among other reasons.

1. The grace of God is vniuersall, and pertaineth vnto all: Therefore the signe, or Seale of grace is vniuersall, and belongeth vnto all, so well yong as old.

2. Baptisme is vnto vs, as Circumcision was vnto the Iewes. But the Infants of the Iewes were circumcised. Therefore the children of Christians are to be baptized.

3. Children belong vnto the kingdome of heauen, and are in the covenant therefore the signe of the covenant is not to be denied them.

4. Christ gaue in commandement that all should be baptized

¹ *Ruffie Commowweale, cap. 23. pag. 94. b.*

² *Bannist. errors printed by T. Man.*

³ *H.N. Chuang. c. 19. seck 5. 6.*

⁴ *Alibonai. concil lo. pug. nan: Lo. 131.*

⁵ *D. Tho. de sac. Altari.*

⁶ *Test. Rherm. an. Gal. 3. 27.*

⁷ *Math. 13. 14*

zed *b*; therefore young children are not to be exempted.

5. Christ hath shed his blood aswell for the washing away the sinnes of children, as of the elder sort. Therefore it is very necessary that they should bee partakers of the Sacrament thereof.

All Christian Churches allowe of the Baptisme of Infants *c*.

b Mat. 28. 19.
c Confess. Hely
 1 ar. 2 1, and
 2 cap. 20. Bohe.
 1 ap. 12 ar. 35.
 Belg ar. 34.
 August ar. 13.
 Saxon ar. 13.
 Wissemb c 10.
 Sue. c 17.

Adversaries unto this truth.

The premises declare, that

— They slander vs which say, that all Protestants, deny the Baptisme of children to be necessarie, and this is Runnagate Hills report *a*.

They erre which oppugne this truth, as doe many persons, but not after one, and the same sort. For

Some vtterly deny that Infants, or young children are to be baptized, so did the Pelagians *b*, the Heracleons; and the Henricians *c*, and so doe the Anabaptists, whereof said some, how baptisme is the inuention of Pope Nicholas, and therefore naught *d*, others that baptisme is of the deuill. So thought Melchior Hoffemane, so also doe the Swermerians (a sect among the said Anabaptists *f*, the Seruetians *g*, and the Family of Loue which doth hold that none should bee baptized vntill he be thirty yeares old *h*.

a, Hills quar.
 145. 14.
b D. Aug. de
 Ver. Apost. Jer.
 de Eap. par.
c Mag eccles.
 hist. cont. 12.
 c. 5.
d Bulling. con-
 tra Anabap.
 lib 1.
e Ibid 1.2. c. 12
f Alibemar.
 lo. pug. c. 13.
g Epist. ministr.
 Bern. in Cal.
 epist. fol. 118.
h Display H.

Others refuse to baptize not all, but some Infants. So denied is Baptisme by the Barrowists vnto the seede of whores; and witches *i*, by the Brownists, vnto the children of open sinners *k*; by the Disciplinarians vnto their children which subiect not themelues (as Dud. Fenner saith) vnto the discipline of the Church, or obey not the Presbyteriall decrees *l*.

7. a.
i Bar. disc. p. 9.
k Giffords re-
 ply.
l Sacramento-
 rum autem

Others allow the Baptisme of Infants, yet thinke those Infants not lawfully baptized, which are baptized cyther by the now ministers of the Church of England, as the Brownists doe thinke *m*, or by Protestant ministers, as the Papists are of *n*. Infantis autem iis qui sunt liberi eorum qui sunt intra. Iura autem qui ecclesie a vtriusque se subijciunt. D. Fenner. 5. Theol. 1. 5. cap. 7. 1. m R. A. confus. of Brow p. 113.

pimum pro
 natura sua ad-
 ministrari de-
 bet vel infanti-
 bus. vel adul-
 tis.

n See afore ar.
25. pr. 8. o See
ar. 26. pr. 1. ve-
clarent vbi nam
legerint. tam
nec. sario esse
copulandam
caelestis verbi
pradicationem
cum admini-
stratione Sacramenti, ut nisi concio habeatur, renaſcentium lauacro infans aspergi non possit? Que-
rim. ec. p. 80. p. Helhus, de 600. ar. Pontif. lo. 16.

minde, witnesse their rebaptizing of Infants in *France*, and in *Netherland* nor by vnpreaching ministers, as the disciplinari- an Puritanes doe hold o.

And others are of opinion that none are to bee baptized which beleue not first.

Hence the Anabaptists, Infants beleue not, therefore be not to be baptized. Hence the Lutherans: Infants doe beleue p: Therefore to be baptized.

28. Article.

Of the Supper of the Lord.

The Supper of the Lord, is not only 1. a signe of the loue that Christians ought to haue among themselues one to another, but rather 2. it is a Sacrament of our redemption by Christs death. Inſomuch that to such as worthily, and with faith receiue the same the bread which we breake, is a partaking of the body of Christ, and likewise the Cup of blessing, is a partaking of the blood of Christ. 3. transubstantiation (or the change of the substance of bread, and wine) in the Supper of the Lord, cannot be prooued by holy writ, but is repugnant to the plaine words of Scripture: ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions. 4. The body of Christ is giuen, taken, and eaten in the Supper, onely after an heauenly, and spirituall manner: and the meane whereby the body of Christ is receiued, and eaten in the Supper, is faith 5. The Sacraments of the Lords Supper was not by Christs ordinance, reserued, carried about, lifted up, or worshipped.

The

The Propositions.

1. The supper of the Lord is a signe of the Loue that Christians ought to haue among themselues.

2. The Lords supper is a sacrament of our redemption by Christs death, and to them which receiue the same worthily, by faith, a partaking of the body, and blood of Christ.

3. The bread, and wine in the Lords supper, be not changed into another substance,

4. The body of Christ is giuen, taken, and eaten after an heauenly, and spirituall, not after a carnall sort.

5. To referue, carry about, lift vp, or worship the Sacrament of the Lords Supper, is contrary to the ordinance of Christ.

The Propositions.

1. Proposition.

The Supper of the Lord is a signe of the loue that Christians ought to haue among themselues.

The prooffe from the word of God.

THe Supper of the Lord is a token of the loue that Christians ought to haue among themselues. For which cause it is called the Lordstable *a*, the Lords supper *b*, a communion of the body of Christ, and they that partake thereof, though they be many, yet are but one bread, and one body *c*.

This is the doctrine of all Christian Churches.

a 1. Cor. 10. 11.
b 1. Cor. 11. 10.
c 1. Cor. 10.
 16, 17.
d Confes. Hely.
 2. cap. 21,
 Basil. ar. 6. Bo-
 hem. c 13.
 Belg. ar. 35.
 Saxon. ar. 14.
 Suec. 18.

The errors and aduersaries vnto this truth.

So

a Hol chron.

fol. 1199.

b Test. Rhem.

an. 1. Cor. 10. 21.

So thinke not those men, who either with heretike *Hamart* deny the vse of the Lords supper to bee necessary *a*, or with the Rhemists raile on it, and the Protestants that vse the same, calling it, a prophane, and detestable table, the Cuppe of deuils *b*.

2. Proposition.

The Sacrament of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receiue the same worthily, by Faith, a partaking of the body, and blood of Christ.

a Mat. 26. 18.

b Luke 12.

19, 20.

Marke 14. 24.

1. Cor. 11. 24.

c 1. Cor. 11.

28. & c.

d 2. Cor. 13. 5.

Iohn 6. 35.

e 1. Cor. 10.

16, 17.

f Confess. Helv.

1. ar. 22, & c.

2. c. 21. Basil.

ar. 6. Bobem. c.

13. Gal. ar. 37.

Belg. ar. 35.

August. counch.

the Masse. ar.

1. 3. Saxon. ar.

13 Wittemb.

c. 19. Sue. c. 19.

The prooffe from Gods word.

The sacrament of the Lords supper is to all Christians, a sacrament of our redemption by Iesus Christ. For

This is my blood of the new Testament which is shedde for many, for the remission of sinnes *a*, this is my body, which is giuen for you, & c. This cup is the new Testament in my blood, which is shed for you, saith our Sauour *b*.

And to such as receiue the same worthily *c*, and by Faith *d*, it is the partaking of the body, and blood of Christ *e*.

This is a truth openly both maintained, and testified by the neighbour Churches *f*.

Errors and aduersaries to this truth.

Diuerfly hath this this proposition bin oppugned. For Some eyther denying or not acknowledging the benefit of so heauenly a sacrament doe say, how

It is to be receiued onely for obedience sake to the princes commandement, but is of none effect to the perfect ones. An opinion of the Families *a*.

It doth neither good, nor hurt to the receiuers. The Messalians error *b*.

It doth much hurt, and no good, to participate the Lords Supper

a Leon. Ram.

Confess. an.

1580.

b Theodoret.

eccl. 1. hist.

Supper among Protestants, say the Papists^c.

It is no signe assuring vs that all our sinnes through Christ are pardoned. For only veniall, and mortall sinnes, are thereby remitted, ^d and we must alwaies doubt of the forgiuenesse of our sinnes^e, say the same Papists.

Others doe teach that

It can profit such as haue no faith, as Babes, and Infants, in which errorrs bee the *Russians*^f; yea the dead bodies of men^g.

It can benefit such as receiue it not at all, if on there behalfe it be administred, as persons absent, vpon the Seas, in the warres, yea and dead; and present too when yet they participate not, but the Priest for them. These errors the Papists defend.

3. Proposition.

The Bread and Wine in the Lords Supper, be not changed into another substance.

The prooffe of Gods word.

Transubstantiation, or the change of the substance of Bread, and Wine in the Supper of the Lord, wee do vtterly deny; and the reasons, moouing vs thereunto, are for that it is repugnant to the plaine words of the Scripture. For

I will not drinke henceforth of this fruite of the Vine, saith our Sauour Christ^a. Which fruite had it really bin either the Blood, or by way of concomitance, the very Body and blood of Iesus Christ, then our Lord had eaten himselfe, which is not only blasphemous to be spoken, but also impossible to be done, and directly against the word of God, where commandement is often giuen, that the blood with flesh (not of Beast, much lesse of man) must not be eaten^b.

The heauen must containe Iesus Christ vntill the time that all things be restored saith S. Peter^c. If Christ therefore corporally, according to his humanitie be in heauen, then is he not

^c What can the Protestant churches afford you? &c. the communion?

^d O poysoned Cup: better it were for you to eate so much Rags-baine, then that pulled bread, and to drinke, so much Dragons gall, or Vipers blood, then that sacrilegious wine, Garnish of the soule, &c. printed at Antwerp. an. 1596. by Ioach. Tro.

^e Catech. Trid.

^f Concil. Trid. ses. 6. cap. 9. ^g Al. Guag. de relig. Moscovit. p. 268. ^h Concil. Carthage 3. can. 6.

ⁱ Math. 26. 29. Marke 14. 25.

^j Gen. 9. 4. Leuit. 7. 14. Act. 3. 21.

in the Sacrament.

^d 1. Cor. 11.
20.

As often as ye shall eate this Bread (not Christ his reall Body;) and drinke this Cuppe (not the reall blood of Christ,) you shew the Lords death till he come, saith S. *Paul* d. Therefore he is not come; which hee must bee, being vnder the formes of Bread and Wine.

Transubstantiation besides ouerthroweth the nature of the Sacrament. For where there is no Element, there can bee no Sacrament. Because Gods word comming vnto the Element, maketh a Sacrament.

Finally it hath bin the occasion of much superstition, and Idolatrie. For from hence proceeded, the Reseruatiō of the Transubstantiated bread for sundrie superstitious purposes: hence the adoration of the Bread, euen as God himselve, and that both of Priest and people: hence the carrying about in pompous procesion, of the wafer-God; and hence the Popish feast called Corpus Christi-day.

e *Confess. Helv.*
1. 40. 12. c. 2.
c. 21. *Basil. ar.*
6. *Bohem. c.* 13.
Witemb. c. 19.

The right consideration hereof hath mooued all the Churches reformed to shew their detestation hereof both by their Sermons, and writings e.

The aduersaries vnto this truth.

Abhominable therefore be the Popish errors, viz. that

^a *Council. Trid.*
ses. 2. c. 3.

^b *Test. Rhem.*
annot.

Math. 26. 26.

^b *Council. Trid.*

*ses. 3. c. 3. ^a *Pann.**

Catech. c. 4.

^d *Council. Trid.*

ses. 3. c. 4.

In the Eucharist there is not the substance of Bread, and Wine, but onely the meere accidents, and qualities a.

Substantially, and really the Body, and Blood, together with the soule, and diuinitie of our Lord Iesus Christ, and therefore whole Christ is contained in the Sacrament Eucharisticall b.

Vnder each kinde, and vnder euery part of each kinde seuerally, whole Christ is comprised c.

After the consecration in the wonderfull Sacrament of the Eucharist, the body and blood of our Lord Iesus Christ is; and that not onely in the vse, while it is taken, but afore also, and after in the Hosts, or consecrated pieces, reserued, or remaining after the Communion d.

In

In the holy Sacrament, Christ, the onely begotten Sonne of God, is to be adored with the very worship of Latria *e.*

Marcus also that detestable heretike, held that the wine of the Lords Supper was conuerted into blood *f.*

*c. Concil. Trid.
ses. 3. c. 5.
Epiphani
heres. 34.*

4. Proposition.

The Body of Christ is giuen, taken, and eaten after our heauenly, and spirituall, not after a carnall sort.

The prooffe from Gods word.

The regenerate haue in them a double life, one carnall the other spirituall.

The life carnall and temporic, they brought with them into this world. The spirituall was giuen vnto them afterward in their second birth through the word *a.*

The life carnall and corporall is common to all men, good and badde, and is maintained, and preserued by earthly, and corruptible Bread common also to all and euery man.

The life spirituall is peculiar onely to Gods elect; and is cherished by the bread of life, which came downe from heaven, which is Iesus Christ who nourisheth, and susteineth the spirituall life of Christians, being receiued of them by Faith *c.*

*a. 1. Pet. 1. 29
b. Iohn 6. 51.*

Which spirituall Bread that he might the better represent, he hath instituted earthly, and visible Bread, and Wine, for a Sacrament of his Body, and Blood. Whereby he doth testifie, that as verily as wee receiue the Bread with the hands, and chewe the same with the teeth, and tongue, to the nourishing of this life temporall: euen so by faith (which is in place of hands and mouth to the soule) we verily receiue the true Body, and the true blood of Christ, our onely Sauour to the cherishing of the spirituall life in our soules.

c. Ioh. 6. 35.

And herein there is a goodly consent with the most of the reformed Churches, and vs *d.*

*d. Confess. Hel-
net. 1. ar. 22.
C. 2. c. 21.
Basil. ar. 6.
Bohem. c. 13.
Gal. ar. 36.
Belg. ar. 35.*

^a Aliqui
fugimus, sed
in carnalium
delibimur
consecratione
panis, & vino
substantiam
equidem relin-
quendo, sed
corporale Chri-
sti corpus ita
coadunando,
ut substantia
substantia vel
localiter, vel
definitive, vel
repletive, vel
omnibus istis
modis simul
contineat, quod
ipsum Perfectio
nisi aliud,

quam Transsubstantiationis quoddam quasi involutus, &c. Iez. v. de dicitur, bell. Euchar. p. 18. a
^b After Consecration there is neither bread, nor wine left in this Sacrament, saith Vanx
 in his catech.

By vertue of the words of Consecration the substance of bread, is turned and changed into the very bodie of Christ: and the substance of wine is turned into the blood of Christ, the holy Ghost working by a diuine power. So that Christ is wholly vnder the forme of bread, and in euery part of the Host, being broken, Christ is wholly. Also vnder the forme of wine, and euery part thereof, being separated, Christ is wholly. Canis catech. c. 4.

Romanenses introduxerunt uariationem, vos (Lutherani) conuersionem eius sororem, & plurimorum errorum matrem, uariationem, Iez. v. de dicitur, bell. Euchar. p. 31. b.

The aduersaries vnto this truth.

Ioyntly wee withstand the aduersaries thereof whofoener as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall mouthes.

The Synusialtes, or Vbiquitaries ^a, which think the Body of Christ so is present in the Supper, as his said Body with bread and Wine, by one and the same mouth, at one and the same time, of all, and euery communicant, is eaten corporally, and receiued into the Belly.

The Metusialtes, and Papists, which beleue the substance of bread and Wine, is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and Wine ^b.

The Symbolists, Figurists, and Significatists, who are of opinion that the faithfull at the Lords Supper, doe receiue nothing but naked, and bare signes.

5. Proposition.

To referue, carrie about, lift vp, or worship the Sacrament of the Lords Supper, is contrarie to the ordinance of Christ.

The prooffe from Gods word.

The true, and lawfull vse of this sacrament hath bin afore set downe,

downe. And therefore it may suffice vs to be remembred, how the Lords supper was ordained, that the bread should not onely be broken, and eaten *a*, the cuppe should onely be giuen, and drunken *b*, and all this done in remembrance of Christ *c*.

And so also testifie the Churches reformed.

The aduersaries vnto this truth.

But contrary to the institution of Christ, the Papists abuse this holy sacrament. For

They reserue the same; and not onely so, but take it to bee a Catholike, a pious, and a necessary custome, so to reserue it *a*, and besides they thinke euery piece, and partice of the sacrament so reserued, is the very blood of Christ *b*.

They carry it about, both vnto sicke folkes. Hence, saith the Festiuall *c*.

As often as any man seeth that body at Masse, or borne about to the sicke, he shall kneele downe deuoutly and say his *Pater noster*, or some other good praiser in worship of his soueraigne Lord. And also thorough cities, and townes. For whensoever the Pope goeth any iourney, the sacramentall bread is carried before him on an ambling Iennet, as the Persian kings haue before them carried their Orsmada, or holy fire *d*.

In Spaine euen at this day in the time of the peace between the two mightie Kings of great Brittain, and Spaine, those English men, as meeting the Sacrament in the streetes, will neither do reuerence thereunto; nor go aside; nor turne into some house, doe fall into the danger of the not holy, but bloudy Inquisition *e*.

They worship it, and for the same haue ordained a certaine set, and solemne feast, called Corpus-Christi-day, on which the sacrament is borne about, lifted vp, and most idolatrously adored *f*.

his necke a litle Bell, accompanied with the scum and bagges of the Romane Court, Thirther goe the dishes, and spits, old shoes, caldions, and kettles, and all the scullery of the Court, whores and iesters. Thus the Sacrament arriueth with this honourable traine, at the place whether the Pope is to come, it there awaiteth his comming. And when the master is knowne to approach neere the people, it goeth forth to receiue him *g* *Cyp. Vale-ria, a Spaniard, in his treat of the Pope, and his auct p. 17. e* Aft. of the peace, &c. *can. 160. 4. ar. 2.* in the end touching a Moderation, &c. *f* Concil. Trid. *ses. 3. c. 3.*

a Math. 26. 28

Marke 14. 22.

Luke 22. 19.

1 Cor. 10. 16.

11. 2.

b Math. 26. 27

Marke 14. 23.

Luke 22. 17.

1 Cor. 11. 25.

c Luke 22. 19.

1 Cor. 1. 24. 25

d Confess. Helv.

2. c. 21. Basil.

ar. 6. Bohem. c.

13. August. de

Nijlla. ar. 1.

Sax. ar. 14.

Wittenb. c. 19.

a Concil. Trid.

ses. 3. c. 6.

b Ibid. can. 4.

c Festinal. 4.

Sermons fol.

169. b.

d See ceterm.

Pontif. lib. 1.

When the

Pope goeth

from one peo.

ple to ano-

ther, hee sen-

deth before

him, yea, and

sometime a

day, or two

daies iourney,

his sacrament

vpon an horse

carying at

29. Article.

Of the wicked, which doe not eate the Body, and
blood of Christ in the vse of the
Lords Supper.

The wicked, and such as be void of a lively faith, although they do carnally, and visibly presse with their teeth (as S. Augustine saith) the sacrament of the body, and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation, doe eate, and drinke the signe, or Sacrament of so great a thing.

The Propositions.

The wicked, and such as be void of a lively faith, doe not eate the Body, nor drinke the blood of Iesus Christ, in the vse of the Lords Supper.

The prooffe from Gods word.

Saint Paul doth shew, how the Supper of the Lord is received of some worthily, which doe examine, and iudge themselves *a*, and discerne the Lords body *b*, as also doe abstaine from the table of deuils *c*. How these doe participate of the body, and blood of Christ, it hath already bin shewen in the last mentioned article, prop. 4.

Againe, of others the same is vnworthily received *d*, that is to say which themselves doe not examine, nor iudge *e*, neither discerne the Lords body *f*, and doe communicate at the Table of the Lord, and at the Table of deuils *g*. These may receiue the Sacrament, but not the true body of Christ. The reasons be, for that

They

a 1 Cor. 11. 28

b Ibid. 29.

c 1 Cor. 10. 31

d 1 Cor. 11.

38. 39.

e Ibid. 38. 31.

f Ibid. 29.

g 1 Cor. 10. 21

They lacke the wedding garment *b*, which is faith, and the righteousness of Christ.

They are no members of the true Church, the head whereof is Iesus Christ *i*.

They haue no promise of heauenly refreshing, because they are without a lively faith *k*.

Therefore they procure vnto themselues most heauy punishments *l*, as, diseases, death, guiltines of the body, and blood of Christ, and therewith damnation.

Of this iudgement be other Churches Christian, and reformed besides *m*.

Errors and aduersaries vnto this truth.

The aduersaries of this doctrine are

The Vbiquitaries, both Lutheran, and Popish; they seeing the very body of Christ at the Lords supper, is eaten as well of the wicked as of the godly *a*, these affirming, that all Communicants bad and good, doe eate the very, and naturall body of Christ Iesus *b*: they saying, that the true, and reall body of Christ, In, With, vnder the bread, and wine, may bee eaten, chewed, and digested euen of Turkes, which neuer were of the Church *c*, and these maintaining that vnder the form of bread, the same true and reall body of Christ, may bee deuoured of Dogs, Hogs, Cats, and Rats.

30. Article.

Of both kinds.

The cuppe of the Lord is not to be denied to the lay people. For both the parts of the Lords Sacrament, by Christs ordinance, and commandement ought to bee ministred to all Christian men.

The

b Math 22.
11. 21.
i Ephe 4. 15.
c c.
k Iohn 6. 35.
l 1. Cor. 11. 27
m Confes. Helv
in the declar.
of the L. Sup-
per.
Helv. 2 c. 21.
Basil ar. 6. Ro-
hem c. 13. Gal.
ar. 37. Belg ar.
37.
a Stur. Anap.
4 par. 1 p. 58.
b Test Rhen.
amor. 1 Cor. 11
27.
c So reporteth
Sturmus in
his Anap. 4.
par. 2. pag. 106
d Alex Hales.
par. 4. q. 45. c.
D. Thom. par.
3. q. 8. ar. 3.

The Propositions.

a Mat. 26. 26. *The people must be partakers not onely of the bread, but also of the wine, when they approach vnto the Lords table.*
 Marke 14. 22
 Luke 22. 19.
 1 Cor. 10. 16.

The prooffe from Gods word.

11. 25.
b Math. 26. 17

Marke 22. 27

1 Cor. 10. 16.

11. 25.

c Confes. Hely.

1 Ar. 22. Cr. 2.

c. 21. Bohem.

c. 13. Gal. Ar.

36 38. Belg. Ar.

35. August. de

Missa, Ar. 1. 2.

Saxon Ar. 15.

Wittenb. c.

19. Sney. c. 18.

a Gal. 3. 15.

b Ep phan.

c Philastrius.

d August. de

haref.

e I. Faber de

relig. Mosco.

f Epiphon.

g Theodores.

h Epiphon.

i Leo fer. 4.

quadrages.

k Concil. Trid.

ses. 5. c. 1. Cr

ses. 21. can. 1. 2.

l Consiu. Co-

lon pag. 289.

O Vr Lord, and Sauour Christ hath so instituted his Supper, as he will haue not onely the Bread, but also the Cup to be deliuered vnto all Communicants. So finde

we in the word of God, namely

That the Bread must bee giuen to All, and eaten of

All *a*;

The Cuppe is to bee giuen to All, and to bee drunken of

All *b*.

Hereunto subscribe the Church *c*.

The aduersaries vnto this truth.

Though it be a mans couenant, yet when it is confirmed no man doth abrogate, or addeth any thing thereunto *a*. What impudency then, yea, what impiety doe they shew, which alter this ordinance of God?

Some, by adding thereto: So added was vnto the Bread, Cheefe by the Artotarites *b*: blood, by the Cataphrygians *c*; the seed of man, by the Manichies *d*; vnto the Wine, warme water by the Moscouits *e*.

Some, by taking there from: so the Eucratites *f*, the Tatians *g*, the Seuerians *h*, vse no wine at all; the Manichies doe minister only the bread *i*; the Papiists, though they vse both kinds; yet they alwayes deny the Cuppe vnto the people, and vnto Priests also when they say not Masse *k*, affirming that

The people, participating of the Cup, thereby perceiue no fruit of spirituall comfort; but receiue to themselves damnation *l*.

It is not by Gods, but mans lawe, that Lay persons communicate,

municate, either in both kinds, or in one ^m.

Notwithstanding that Christ instituted the Sacrament to be received vnder both kinds; and the primitive Church accordingly did so administer the same: *Hoc tamen non obstat*, yet this notwithstanding, it is to be taken of the Laitie, but vnder one kinde ⁿ.

^m Ibid. pag. 383.

ⁿ Council, Constantin. 13.

^o Sarrum comm. an. 1501.

pag. 31.

^p Catech. Trid.

Some, by confounding the elements? So the Moscovites doe mingle Bread, and Wine together ^o; and the Papists make a mixture of Wine and Water, maintaining that Water must be mixt with Wine at the consecration of the blood ^p; and the that mixture of Water with Wine, without sinne cannot be omitted ^q.

Some, by changing the Elements? So the Aquarians, and the Hydroparastites, for Wine administered, and gaue Water vnto the people ^r.

^q Ibid.

^r Theodorici.

31. Article.

Of the one Oblation of Christ finished
vpon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the finnes of the whole world, both original, and actuall: and there is none other satisfaction for sinne but that alone. Wherefore the sacrifice of Masse, in the which it was commonly said that the Priests did offer Christ for the quicke, and the dead, so haue remission of paine, and guilt, were blasphemous fables, and dangerous deceits.

The Propositions.

1. The blood of Iesus Christ once shed for mankind vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the finnes of the whole world.

2. Sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.

1. Proposition.

See Art. 3.

pr. 4. 22. pr. 1.

2. 20. pr. 1.

6 Act. 20. 28.

Rom. 5. 6. &c.

Gal. 3. 13. 1.

Cor. 6. 28.

1. Pet. 1. 18. 19.

* Act. 10. 43.

Rom. 3. 25.

Heb. 9. 12. &c.

28. 1. Ioh. 2. 22.

1. Ioh. 4. 10.

d Iohn 1. 29.

1. Pet. 3. 18.

1. Iohn 1. 7.

e Confess. Helv.

1. Ar. 1. 1. C.

2. Cap. 1. 1. 5.

Basil. Ar. 4. Bor-

hem. c. 6. Gal.

Ar. 1. 3. 16. 17.

Belg. Ar. 20. 12.

August. Ar. 34.

Saxon Ar. 3.

Wittenb. c. 2.

5. Sue. c. 2. 3.

* Epiphani.

b D. Iren. c. 1. e.

29.

d. Hieron. ad

Marcel. l. 2.

The Blood of Iesus Christ once shed for mankind vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the finnes of the whole world.

The prooffe from Gods word.

OF the benefits redounding vnto mankind by Christ his offering vp of himselfe vpon the Crosse, we haue in sundrie places. afore ^a spoken, and by the word of God prooued him to be the perfect Redemption ^b, propitiation ^c, and satisfaction ^d, for all the finnes of the whole world, both originall, and actuall.

Heereunto the Churches of God beare witness ^e.

The Errors and aduersaries vnto this truth.

Hereby it is euident to the eies of all godly persons that most accurbed be the errors of them which doe affirme, that

From the beginning of the world, vntill the 15. yeere of the Emperour *Tiberius*, none at all were saued. The error of *Manes* the heretike ^a.

Mans body is not capable of happinesse, but the soule onely; and yet no soules shall be saued, but there owne said the Marcionites ^b.

All men, and women, that sinne after Baptisme, are vndoubtedly damned. In this error were the Montanists ^c, and the

the Nouatians d.

Our saluation is of our selues; so said *Melchior Hoffman*, an arch Heretike e.

Man is restored to grace of Gods meere mercie, without the meanes of Christs blood, death, and passion. One of *Mathew Hamants* blasphemous assertions f.

The Sauour of Men, is Iesus Christ, a man, and came into the world to saue no women but men, say some Papists g, and redeemed the superiour world onely, which is man, said *Postellus* the Iesuit; and yet not all men neither for S. Francis hath redeemed so many as are saued since his daies, say the Franciscan Friars i.

The Sauour of women from her time till the end of the world, is S. Clare, affirme some k other Papists, as *Postellus* saith it is one mother l.ane l.

The Sauour of men, and women, is S. Mary through her virginitie say some m, is S. Christina, by her passion, say other Papists n.

There is no sufficient sacrifice yet offered for the sinnes of the world. One of P. Kets errors.

Christ hath satisfied, and was offered onely for originall sin, an error of *Thomas Aquinas*.

Sinnes actuall, and veniall, are taken away by sacred Ceremonies o, by a Bishops blessing p, by a priests absolution q.

Sinnes actuall, and Mortall, bee remitted by a Pardon from some Bishop, or from the Pope of Rome r.

2. Proposition.

The sacrifices of the Masse, are most blasphemous Fables, and dangerous deceipts.

The Papists deliuer how the Masse is a sacrifice a, a sacrifice propitiatorie b, a sacrifice propitiatorie for the quicke, and the dead c, the same propitiatorie sacrifice that was offered by Christ himselfe vpon the Crosse d.

A sacrifice in which, by vertue of a few, euen five words

^a D. Cipr. l. 6.
⁴ epist. 2.
^c Bulling. contra Anabap. l. 2.
^e 37.
^f Holins. chron. fol. 1299.
^g Dial. of Diues, & Paup. 6, com.
^h Iesuits catech. 1. B. c. 10. p. 28.
ⁱ 6.
^j Confor. S. Fr.
^k P. Mornaxius tract. de eccles. c. 9.
^l Iesuits catech. 1. 8. c. 10.
^m Dial. of Diues, & pauper 6, com. c. 10.
ⁿ Dismis, Carth. de 4 hum. No. mis. ar. 50.
^o Test. Rhem. anac. marg. p. 258.
^p Ibid. amos. 15.
^q Matth. 10. 12.
^r Vaux catech. c. 4.
^s See ar. 22. pr. 2.
^t Test. Rhem. ann. Mar. 24.
^u 15.
^v Concil. Trid. ses. 22 can. 7.
^w Cas. Trid. Euch. f.
^x Concil. Trid. ibid.
^y Catech. Trid. ibid.

* *Concil. Trid.**ses. 3. can. 4.** *Concil. Trid.**ses. 22. can. 3.** *Howl. 7. reas.** *Concil. Trid.**ses. 21. c. 3 ses.**22. can. 5.** *Ibid ses. 3. c. 5** *Albert. Mag.**de sacr. Euchar.**Howl. 7. reas.** *Thou shalt**not bowe to**the nor serue**them.**Exod. 20. 5.** *Heb. 9. 12.**&c.**By his owne**blood entred**hee in once**vnto the holy**place, &c. He**was once of-**fered. Ibid. 12.** *Heb. 7. 27.**he offered vp**himselfe.** *Heb. 9. 22.**without shed-**ding of blood**is no remissi-**on.** *Heb. 9. 27. It**is appointed**vnto men that**they shall**once die.** *Heb. 11. 6.**Without faith**it is vnpossi-**ble to please**God.** *Luke 22. 19**1. Cor. 11. 25*

(mumbled by a Priest,) Christ, euen that Christ, which hung vpon the Crosse, is contained *e.*

A sacrifice, seruing for all persons, quicke and dead, to purge them from their sinnes, to ease them of their paines; to satisfie for their punishment; and for all necessities corporall, and spirituall *g.*

A sacrifice propitiatorie of Iesus Christ really offered, to God the Father, and that often, in the honour of dead Saints *b.*

A sacrifice, wherein Christ is so gloriously, as it is to be adored, euen with diuine worship, both of Priest, and people *l.*

A sacrifice meritorious to all them for whom it is offered, although they be not liuing but dead; not present but absent; not endued either with zeale or knowledge, but quite destitute of faith, and that *ex opere, operato k.*

Hereby are we to note, first blasphemous Fables. For

It is a fable, that the Masse is a sacrifice, and that propitiatorie; a fable, that a few words of a Priest, can change Bread into a liuing Body: yea many bodies with their soules; and that of Iesus Christ, God and man: a fable, that one, and the same sacrifice is offered in the Masse, which was offered on the Crosse:

a fable that the said Masse is any whit profitable for the quick; much lesse for the dead.

Next dangerous deceipts. For hereby men are to belecue, that

Creatures may be adored, contrary to Gods word *l.*

Christ is often offered: contrary to the Scripture *m.*

The Priest offereth vp Christ: contrarie to the Scripture *n.*

Sinnes be forgiven without blood, contrary to the Scrip-

ture *o.*

Christ died not once, but dyeth daily: contrarie to the Scrip-

ture *p.*

Faith is not necessarie in communicants: contrary to the

Scripture *q.*

Wee are to adore Christ as alwaies present, contrary to the

Scripture, where we are taught to remember him absent *r.*

The fauour of God by mony may be purchased from a priest;

con-

contrary to the Scripture.

All which their fables, and deceits doe tend to the vtter abolishing of true religion. Therefore iustly haue wee, and our godly brethren abandoned the masse.

Accursed then stand those Papiſts before God, which take the Masse to be the sacrifice of Christ his body, and blood, and the onely soueraigne worshippe due to God in his Church.

f 1 Pet. 1. 18,
19.
t Confes. Helv.
1. Ar. 22. & 2.
c. 29. 21. Basil.
Ar. 6. Bohem. c.
13. Belg. Ar. 35
Aug. de Missa.
Ar. 13. Saxo. Ar.
14. Wittenb. c.
19. Sue. c. 19.
ii Concil. Trid.
ses. 6. c. 2. &
carech. Trid. de
Euchar. f.
x Test. Rhem.
annot. Mat. 24.

32. Article.

Of the Marriage of Priests.

Bishops, priests, and Deacons 1. are not commanded by Gods law, either to vowe the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for them. 2. As for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

The Propositions.

1. By the word of God it is lawfull for Bishops, and all other ecclesiasticall Ministers, to marry at their owne discretion.

2. It is lawfull by the word of God for all Christian men, and women to marry at their owne discretion in the feare of God.

1. Proposition.

By the word of God it is lawfull for Bishops, and all other ecclesiasticall ministers, to marry, at their owne discretion.

The prooffe from Gods word.

Neither the single, nor the wedded life is enioyned any man, much lesse any calling of men by the word of God. And that ecclesiasticall ministers in particular may marry, it is euident both from the old, and the new Testament.

a Leuit. 21. 7.

b Leuit. 22. 1.

c 1 Sam. 3. 13.

d Luke 1. 5.

e 2 Tim 3.

f Tit. 1. 5. 6.

g 1 Tim. 2.

11, 12.

b Math. 8. 14.

i Phil. 4. 2.

k 1 Cor. 9. 5.

l Confess. Helv.

1 ar. 37. c. 2.

c 29. Basil. ar. 10.

f 1. 2. Bob.

c 9. 19. Gal. ar.

24. Aug. de

abus. Sax. ar.

18. 21. Witten.

c 21. 26. Sue.

c 12.

c 12.

From the old Testament, both by the commandements giuen vnto the Priests for the choice of their wiues *a*, and by the examples also of the religious Priests, as *Aaron b*, *Eli c*, *Zacharias d*, &c. and Prophets, which were all married, as it is thought except *Jeremy*.

From the new Testament, by the words of *S. Paul*, who saith; A Bishop must be the husband of one wife; one that hath children vnder obedience *e*. An elder must be vnreproouable: the husband of one wife; hauing faithfull children *f*. Deacons must be the husbands of one wife; and haue wiues that bee honest, not euill speakers, &c *g*. and by the example of *Peter h*, *Pauli*, yea of the Apostles *k*, who were all married men, *John* the Euangelist onely except, as some thinke.

All sincere Churches, and professors subscribe hereunto *l*.

Aduersaries vnto this truth.

And none of Gods Churches, or people be of the mind.

Eyther of the vigilantians, that all, and euery one of the Clergie, is necessarily to marry, or not to bee admitted for a

Minister *a*.

Or of the Iouinians, whose Elect, or Priests might not marry *b*.

Or of the Papists who teach, that

From the Apostles time it was neuer lawfull for Priests to marry *c*.

The three orders of Deacons, Subdeacons, and Priests are bound not to marry *d*.

After

a D. Hiero. ad.

vers. 28. c. 1.

b D. Aug. epist.

74.

c Maioran. cly.

milit. eccles.

d Test. Rhem.

annot. m. p. 571

After Orders to marry it is not lawfull e; it is to turne back
vnto Satan, an Apostacie f.

None may be a priest, though he will vowe a single life, if
he haue bin a married man g.

For a priest to play the whore-master it is lesse offence then
to take a wife. This was the speech of Cardinall Campeius h.
And most infamous is the Romish Clergy for their vncleane,
and vncontinent life. Hence written is it

Of Pope Paul the 2.

Auxia testiculos Pauli, ne Roma requiras,

Filia huius nata est; hac docet esse marem

Of Pope Innocent the 8.

Bis quatuor Nocens genuit puellulos,

Toridem sed et Nocens genuit puellulas.

O' Roma, possis hunc meritò dicere Patrem.

Of Pope Alex. the 6.

Non spado Alexander fuerat, Lucretia nempe.

Illius coniux nata murtuq; fuit.

Of the Priests :

Multi vos sanctos, multi vos dicere Patres

Gaudem, et vobis nomina tanta placent,

Ast ego vos sanctos non possum dicere, Patres

Possum, cum natos vos genuisse sciam.

Of the Iesuites :

With women ye lye not, but with Males rather,

Speake Iesuit, how canst thou be a Father? &c.

i Iesuits case.

2. B. cap. 15. p.

114. b.

2. Proposition.

*It is lawfull by the word of God for all Christian men, and wo-
men, to marry at their owne discretion, in the feare of God.*

The prooffe from Gods word.

The Spirit of God saith vnto men, and women in all
ages.

Bring forth fruit, and multiply, and fill the earth a.

a Gen. 1. 28. 29

28.

Marriage

b Heb. 13. 4.

c 1 Cor. 7. 2.

d Ibid. 9.

e Confess. Helv.

1. ar. 37. & 2.

c 19. Bohem. c.

19. Gal. ar. 24.

Aug. de abus.

ar. 4. 5. Saxon.

ar. 18. Witem.

c. 21. 26.

Sue. c. 22.

a Heyde. disc.

crip. vrbis

Hierusal. l. 3.

b D. Iren.

c August. de

heres.

d Leg. epist. 93.

c. 7.

e Euseb.

f Epiphan.

g Philastr.

h Epiban.

i Test. Rhem.

annot.

1. Tim. 5. 9.

k See aboue

ar. 25. pr. 8.

l Magde. cc.

bist. Cen. 12. c. 5.

m D. August.

de heres.

n D. Iren.

o Hist. D.

Georgii.

Marriage is honourable among all men, and the bed vnde-
fled b.

To auoide fornication, let euery man haue his wife; and e-
uery woman haue her husband c.

If they cannot abstaine, let them marry d.

Notwithstanding, in saying that Christians may marry at
their discretion, the meaning is not, that any may marry, if
they thinke good, either within the degrees of kinred, and af-
finitie, prohibited by wholesome lawes; or without the consent
of parents, or of others in the roome of parents if they be vn-
der tuition; or to other ends then God hath praefixed.

So testifie with vs the reformed Churches e.

Errors and aduersaries vnto this truth.

Greatly hath this truth beene crossed, and contradicted.

For

Some leaue it not to men, and womens discretions, but
compell them whether they will, or no to marry: so did the
Ossenes a.

Some vtterly doe condemne marriage; as did the Gnostikes
b; the Hieracites c; the Priscillianists d; the Montanists e; the
Saturnians f; the Aerians g; the Apostolikes h.

Some allowe of the wedded life: yet not in all sorts of per-
sons. For

The Papists forbid all Clergy men to marry i: as also all
Godfathers, Godmothers, and whosoeuer bee of spirituall
kinred k.

Some will haue none to marry but Virgins, and single per-
sons; as the Henricians l.

Some condemne all iteration of marriage, or twice marry-
ing, the husband or wife being dead; such haretickes were the
Catharans m, &c.

Some would haue women, though married, to be all com-
mon, as the Nicolaitans n, and Dau-georgians o.

Some will not marry according to Gods ordinance, but
thinke

thinke that one man, at one, and the same time, may haue many wiues. In which error were the Hermogenians^p; and are the Ochinites^q.

^p Tertul. adu.
Hermog.
^q Beza epist.
10, 1.

33. Article.

Of excommunicate persons, how they are to be auoyded.

That person, 1. which by open denunciation of the Church, is right cut off from the unitie of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull as an Heathen, and Publican, 2. vntill he bee openly reconciled by penance, and receiued into the Church by a Iudge that hath authoritie thereto.

The Propositions.

1. The person that is rightly by the Church excommunicate, is of all the faithfull to be taken for an Heathen, and Publican.
2. An excommunicate person, truly repenting, is to be receiued, into the Church againe.

1. Proposition.

The person, that is rightly by the Church excommunicate, is of all the faithfull, to be taken for an Heathen, and Publican.

The prooffe from Gods word.

THE most seuer, and vttermost punishment, that the visible Church can inflict vpon the wicked, and vngodly of this world, is Excommunication: which is a part of discipline to be exercised, and that vpon vrgent occasions, and it is commended vnto the Church, euen by God himselfe, who in his word hath prescribed.

1. Who are to excommunicate, namely such as haue authoritie in the Church *a*.

2. Who are to be excommunicate, euen two sorts of men, whereof the one peruert the sound doctrine of the truth *b*, as did Hymeneus, and Alexander: the other be defiled with notorious wickednesse, as that incestuous person at Corinth *c*.

3. The manner of proceeding in Excommunication, namely first by gentle admonition, and that once, or twice giuen *d*, with the spirit of meekenesse *e*, euen as to a brother *f*, if the fault be not notoriously knowne: and next, by open reprehension *g*, afterward by the publique sentence of the Church, to put him from the companie of the faithfull *h*, to deliuer him vnto Satan *i*, and to denounce him an Heathen, and a Publican *k*, if none admonitions will serue, and the crime, and person be very offenseu.

A man so cut off from the Congregation, and Excommunicated, is of euery godly professor to be auoyded *l*: and not to be eaten with all *m*, nor to be companied with all *n*, nor to be receiued into house *o*.

This censure is had in great reuerence, and estimation among the faithfull seruants of God *p*.

Errors and aduersaries vnto this truth.

1. Aduersaries vnto this doctrine be they,

Who vtterly condemne all censures Ecclesiasticall, and so Excommunication, saying how the wicked are not excommunicable,

a Math. 18. 17

1 Cor. 5. 4. 5.

2 Cor. 3. 13.

14.

2 Thess. 3. 6.

1 Tim. 1. 20.

c 1. Cor. 5. 1.

d Tit. 3. 10.

Math. 18. 15.

e Gal. 6. 1.

f 2 Thess. 3. 15.

g 1. Tim. 5. 20

h 1. Cor. 5. 13

i Ibid. 5.

k Math. 18. 16

l Rom. 16. 17.

m 1. Cor. 5. 11.

n Ibid. 8.

o 2. Ioh. 10.

p Confess. Helv.

1, ar. 12. C. 2.

4, 18 Eubem. c.

9 14. Gall. ar.

29, 33. Belg. ar.

30, Saxon. ar.

11, 17. Aug.

de abus. ar. 7.

Wistemb. ar.

31, Sae. ar. 13.

nicable, so did the Panlicians *a*.

Heretickes, holding other points of religion soundly, for their priuate, and singular opinions, are not to be excommunicate: so the Pelagians *b*.

Christians, cleauing vnto the foundation, which is Christ, are not by excommunication to be thrust out of the Church for any other errors, or misdemeanors whatsoeuer. Of which opinion be fundrie Diuines, of good regard *c*.

2. Which allow the censure of Excommunication, so it bee done.

Not (as with vs it is) by Commissaries, Chancelers *d*, or Bishops *e*: but in euery Parish *f*, and that either

By the whole Congregation *g*; or by the the Eldership, and the whole Church *h*; or by euery Minister *i*, yea euery member *k* of the Church; or finally if not by, yet not without the consent of his Pastor, who is to be excommunicate *l*.

3. Which rightly vse not, but abuse the censure of Excommunication, drawing the same forth.

Against what they list, euen against dead bodies, dumbe Fishes, Flies, and Vermin, when they haue annoyed them. For this the Papiſts are famous, or infamous rather. The dead bodies of Wiclief, Bucer, P. Fagius, were excommunicated after they were dead, and buried *m*.

The Bishop of Canaglion anno D. 1593. very Catholically accursed the mute Fishes *n*.

S. Bernard denounced the sentence of Excommunication against Flies *o*.

And against whom they please: so the Apostolikes excommunicated all that were married, only for that they were married *p*: Diotrephes thrust the Brethren out of the Church *q*: The Brownists excommunicate whole cities, & churches: the Papiſts excommunicate euen Kings, and Emperors. Queene Elizabeth of blessed memorie, was excommunicate by three Popes, Pius quintus, Gregorie the 13. and sextus quintus. The Puritanes mislike, & finde great fault that excommunication is not exercised against Kings, and Princes *r*: Barrow saith that a Prince condemning the censures of the Church, is to be disfranchised out

a Pan. Diacon.
b Prosper de ingratis.
c Wolf. Mus. carm. p. 63.
d Excler. lib. de duntur. bel Eu. char p. 79. 6.
e Sold. of Bar. c. Asser. p. 104.
f Bishops are to be obeyed, neither when there cite, nor when they Excommunicate, saith the Marprel. Theſ. 46 83. 83.
g Demomof dis. 12.
h Hunt. of the Foxe, E. 1.
i T. C. 1. rep. p. 146.
j Auf. 10 M. Car. l. 1. p. 30.
k Bar. dis. c. p. 20.
l Petir. of the 1000.
m Ails & Mo.
n Mer. Gallo. lib. 6. p. 592.
o Pet. de Natal. in vita Ber. p. Epiphan. 13 John 10.
p Au. 10 M. Car. l. 1. p. 30.
q T. C. rep. 2. part.

¹ Bar. disto.² p. 14.³ u. Surv. of disci.⁴ c. 25. p. 284.⁵ Knox, order
of Excom. in
Scot. 1, 2:

of the Church, and deliuered ouer vnto Satan¹.

Also for what things they list, euen for May-games, and Robbin-hoode matters; as sometime it was denounced in Scotland by the new Presbyterie²: and for all crimes, which by Gods law deserue death; and for all things that to Gods people be scandalous; yea not only for all matters criminall, but also for the very suspition of auarice, Pride, &c³.

4. Lastly, which fauour the right, and true excommunication, but exercise it not, being bound thereunto.

2. Proposition.

An excommunicate person, truly repenting, is to be receiued into the Church againe.

The prooffe from Gods word.

Sundry be the reasons, and ends, why Excommunication is vsed, as

That a wicked liuer, to the reproach of the Gospell, be not suffered among the godly, and Christian professors of true religion;

That many good men bee not euill spoken of, for a few bad;

That good and vertuous persons may not bee infected through the continuall, or much familiaritie of the wicked. For, as S. Paul saith, a little leauen leaueneth the whole

¹ 1 Cor. 5. 6. lumpe a.² 1 Tim. 1. 20³ 1 Cor. 5. 5.⁴ 1 Cor. 2. 7.

&c.

And that he which hath fallen, through shame of the world may at the length learne to blaspheme no more^b; and through repentance be saued^c.

Among all other causes therefore of Excommunication, one is, and not the least, that the person Excommunicate may not be condemned vtterly, but returne vnto the Lord by repentance, and so be receiued againe into the visble Church, as S. Paul willed the Incestuous man should be^d.

^d 1 Cor. 2. 7.

&c.

The

The aduersaries vnto this truth.

Contrariwise the Montanists *a*, and the Nouatians *b* are of opinion that so many as after Baptisme doe fall into sinne, bee utterly damned of God, and therefore bee not to find fauour at the Churches hands.

*a D. Hieron. ad
Marc. 2.*

*b D. Cyprian. l.
4. epist. 2.*

34. Article.

Of the traditions of the Church.

1. It is not necessary that traditions, and ceremonies be in all places one or utterly like: for at all times they haue bin diuers, and changed, according to the diuersity of countries, times, and mens manners, so that nothing bee ordained against Gods word, 2. whosoever through his priuate iudgement willingly, and purposely doth openly breake the traditions, and ceremonies of the Church, 3. which be not repugnant to the word of God, and be ordained, and approoued by common authority ought to bee rebuked openly (that other may feare to doe the like (as hee that offendeth against the common order of the Church, and woundeth the consciences of the weake brethren, 4. E- uery particular, or nationall Church hath authority to ordaine, change, and abolish ceremonies, or rites of the Church, ordained only by mans authority, so that all things be done to edifying.

The Propositions.

1. Traditions, or ceremonies are not necessary to bee like, and the same in all places.

2. No priuate man, of a selfe will, and purposely, may in pub-

like violate the traditions and ceremonies of the Church, which by common authority be allowed, and are not repugnant to the word of God.

3. Ceremonies, and traditions, ordayned by authority of man, if they be repugnant to Gods word, are not to bee kept, and obserued of any man.

4. Euerie particular, or nationall Church, may ordayne, change, and abolish ceremonies or rites, ordained onely by mans authority, so that all things be done to edifying.

I. Proposition.

Traditions, or ceremonies, are not necessarily to be like, or the same in all places.

The prooffe from Gods word.

^a Ait. 6. 14. 10

13. & 15. 1. & c

Gal. 2. 3. & c.

Eph. 2. 14.

Col. 2. 16.

^b Ait. 2. 46.

5. 24.

^c Ait. 13. 14.

17. 1. 18. 4.

^d Ait. 2. 46. 3

8. 5. 26.

^e Ait. 9. 20 14

1. 17. 10. 18. 4.

^f Ait. 19. 9.

^g Ait. 5. 42.

^h Ait. 1. 13. 20

8. 28. 30. 31.

ⁱ Ait. 2. 46. 3. 1

^k Ait. 20. 7.

^l Ait. 2. 46.

^m Ait. 16. 33.

10. 27. 48.

ⁿ Ait. 8. 12.

10. 27. 48.

^o Ait. 8. 36.

IF a necessitie were laid vpon the Church of God to obserue the same traditions, and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old law bin, as they are now ^a, abolished; neither would the Apostles euer haue giuen such presidents of altering them, vpon speciall reasons, as they haue done.

For the said Apostles changed the times, and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the weeke ^b, sometime on the Sabbath dayes ^c, sometimes publicly, in the Temple ^d, in the synagogues ^e, and in the Schooles ^f, sometimes priuately, in house after house ^g, and in chambers ^h, sometimes in the day time ⁱ, sometime in the night ^k.

Neither kept they the same course in the ministration of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies ^l, and in priuate houses ^m, before many ⁿ, and when none of the faithfull, but the minister onely, and the party to be baptized, were present ^o; and ministred likewise the Supper

of the Lord, in the day time *p*, and at midnight *q*, in the open Churches *r*, and in priuate houses *s*.

So nothing therefore bee done against the word of God, traditions, and ceremonies, according to the diuersitie of countries, and mens manners, may be changed and diuers.

Of this iudgement with vs be all reformed Churches *t*.

The Errors, and aduersaries vnto this truth.

They are greatly deceiued therefore which thinke that

The Iewish ceremonies, prescribed by God himselſe for a time vnto the Iewes, are to be obserued of vs Christians. Such were the old Heretikes, the false Apostles *a*, the Cerdonites *b*, the Cerinthians *c*, and the Nazarites *d*, and are the Familists *e*.

The traditions, and namely the tradition, and ceremony of the seauenth day for the Sabbath; and the maner of sanctifying thereof, must necessarily be one, and the same alwaies, and in all places. Hence the demi-Iewes, our English Sabbatarians, as firme, first touching the sanctification of the seauenth day, how

It is not lawfull for vs to vse the seauenth day to any other end, but to the holy, and sanctified end, for which God in the beginning created it *f*.

So soone as the 7. day was, so soone was it sanctified, that we might know, that as it came in with the first man, so must it not goe out, but with the last *g*.

The Sabbath (or seauenth day of Rest,) which hath that commendation of antiquity, ought to stand still in force *h*.

All the Iudaicall daies, and Feasts being taken away, onely the Sabbath remaineth *i*.

And next concerning the forme, and manner of keeping the day, they deliuer that,

Wee are bound vnto the same Rest with the Iewes on the Sabbath day *k*.

As the first seauenth day was sanctified: so must the last be *l*.

We be restrained vpon the Sabbath from worke, both hand and foote, as the Iewes were *m*.

p Acts 2. 46.
q Acts 20. 11.
r 1 Cor. 11. 17
s Acts 20. 7.
t 46.
a Confess. H. 17.
b 2. c. 17. 27. Bo-
hem. c. 15. Gal.
c ar. 32. Belg. ar.
d 32. Aug. ar. 15
e ar. 7. 10. ch.
f abuses, Sax. ar.
g 20. Wittenb.
h ar. 25. Sue. c. 14
i Acts 15.
j Tertul. contra
Mar. l. 4.
k Philaster.
l D. Hieron. in
epist. ad Aug.
m H. N. euang.
c. 33. tit. 5.

f D. B. Sab. do.
g 1. B. p. 4.
h Ibid. p. 6.
i Ibid. p. 9.
j Ibid. 128.

k Ibid. p. 115.
l Ibid. p. 6.
m Ibid. p. 127

n *Ibid.* 174.
o *Ibid.* p. 173.
p *Ibid.* p. 165.
q *Concil. Trid.*
Jes. 7. can. 13.

Euery ecclesiasticall minister in his charge necessarily must preach, and make a sermon euery Sabbath day *n*, euery man or woman, vnder paine of vtter condemnation, must heare a Sermon euery Sabbath day *o*.

Euery pastor in his charge must execute the discipline, and (Presbyteriall) gouernment in his parish euery Sabbath day *p*.

Last of all, deceiued bee the Romane Catholikes, which are of opinion how the ceremonies of their Church, are vniuersally, and vnder the paine of the great curse, necessarily to be vsed in all places, and countries *q*.

2. Proposition.

No priuate man, of a selfe will, and purposely, may in publike violate the traditions, and ceremonies of the Church which by common authority bee allowed, and are not repugnant to the Word of God.

The prooffe from Gods word.

Great is the priuiledge, great also the liberty and freedome of Gods Church, and people.

For they are deliuered,

From the curse of the Lawe *a*.

From the Law of sinne, and of death *b*.

From all Iewish rites, and ceremonies *c*.

And from all humane ordinances, and traditions whatsoever, when they are imposed vpon the consciences of men, to be obserued vnder paine of eternall condemnation *d*.

Notwithstanding the Church, and euery member thereof in his place, is bound to the obseruation of all traditions, and ceremonies which are allowed by lawfull authority, and are not repugnant to the word of God. For he that violateth them, contemneth not man, but God who hath giuen power to his Church to establish whatsoever things shall make vnto comelineffe

a Gal. 3. 23.

b Rom. 8. 2.

c Acts 15. 24.

d Col. 2. 8.

e 1 Cor. 4. 46.

26.

ness, Order, and Edification f.

This, of our godly brethren in their published writings, is approued,

The aduersaries vnto this truth.

Notwithstanding, say the Anabaptists^h, The people of God are free from all lawes, and owe obedience to no man, are not to bee bound with the bands of any iurisdiction of this world, say the Brownistesⁱ; are freed from the obseruation of all rites, and ecclesiasticall ceremonies, say certaine ministers of the precise faction both in Scotland, and England^k.

Againe, there be of the Clergie, who rather then they will vse, or obserue any rites; ceremonies, or orders, though lawfully ratified, which please them not, will disquiet the whole Church, forsake their charges, leaue their vocations, raise stirs, and cause diuisions in the Church; as did many, when it was in Germanie about the Rhene, Frankeland, and Sueauland, whereby most lamentable effects did ensue^l; and doe the refractorie ministers in the Church of England at this day^m, the more is the pitie.

The principall author of all these tragicall, furies about ceremoniall matters was Flacius Illyricus, whose preachings were, that rather then ministers should yeeld vnto the seruitude of ceremonies, they should abandon their calling, and giue ouer the ministry to the end that Princes and magistrates euen for feare of vproes, and popular tumults, might be forced at the length to set their ministers free from the obseruation of all ceremonies, more then they were willing to vse themselvesⁿ.

shire 14. Dorsetshire 17. Hartfordshire 17. Northampton shire, 20. Surrey 21. Norfolk 28. Wilshire 31. Buckinghamshire 33. Suffex 47. Lecestershire 57. Essex 57. Cheshire 12. Bedfordshire 16. Somersetshire 17. Darbyshire 20. Lancashire 21. Kent, 23. London, 30. Lincolnshire, 33. Warwickshire, 44. Deuonshire, and Cornwall, 51: Northamptonshire, 57. Suffolke 71.

n Fateor me sua fuisse & Francis, & alijs, ne desererent Ecclesias propter seruitutem, qua sine impietate suslineri posset. Nam quod Illyricus vociferatur potius vastitatem fuisse faciendam in templis, & metu seditionum terrendis Principes, ego ne nunc quidem tam tristis sententia autor esse velam, inquit Phil. Melancthon episc. ad pium Lectorem. inter episc. Theolog. suas Pag. 455.

f Conf. Helvet.

1. ar. 25. & 2.

c. 24. Bohem. c.

15. 18. Aug.

ar. 4. 15. Sax.

ar. 20. Sue. c.

14.

h Bulling. con.

tra Anabap.

lib. 2. c. 2.

i R. H. on Psal.

122.

k D. Bar. cofer.

at Hamp. p.

70, 71.

l Phil Mel.

epi. ad pastores

& in comitatu

Mansfeld.

m Burges in

his letter vn-

to K. James.

anno, 1604.

saith the

number of

those mini-

sters so refu-

sing confor-

mitie, were 6.

or 700. viz.

(as it is in the

Lincolneshire

ministers A-

pologie) in

Oxfordshire

9. Stafford-

3. Proposition.

Ceremonies, and traditions, ordained by the authoritie of man, if they be repugnant to Gods word, are not to be kept, and obserued of any man.

The prooffe from Gods word.

Of ceremonies, and traditions repugnant to the word of God, there be two sorts; whereof some are of things meerly impious, and wicked; such was the Israelites calfe ^a; and Nebuchadnezzars idoll ^b; and bee the Papisticall Images, Reliques, Agnus-deis, and Crosses, to which they doe giue diuine adoration ^c. These, and such like be all flatly forbidden ^d. Others are of things, by God in his word neither commanded, nor forbidden; as of eating, or not eating Flesh; of wearing, or not wearing some Apparell; of keeping, or not keeping some daies holy by abstinence from bodily labour, &c: the which are not to be obserued of any Christian, when for sound doctrine it is deliuered, that such workes either doe merit remission of sinnes; or bee the acceptable seruice of God; or doe more please then the obseruation of the lawes prescribed by God himselfe; or be necessarily to be done, insomuch as they are damned, who doe them not.

Wee must therefore haue alwaies in minde, that wee are bought with a price, and therefore may not bee the seruants of men ^e; and that none humane constitution in the Church, doth binde any man to breake the least commandment of God ^f.

The consideration hereof hath caused other Churches also, with a sweete consent to condemne such wicked ceremonies, and traditions of men ^g.

The

^a Exod. 30.

4. &c.

^b Dan. 3. 1. &c.^c See afore

Art. 22. prop.

3. 4. 5.

^d Thou shalt

make thee no

grauen I-

mage, neither

any similitude

of things, &c.

Thou shalt

not bowe

downe to

them, neither

serue them,

&c. Exod.

20. 4. 5.

^e 1. Cor. 7. 23^f Acts 5. 29.^g Confess. Helv.

1. ar. 4. & 2. c.

12. 4. 27. Basil.

ar. scilicet. 3. ar.

10. Bohem. c.

15. Gal. ar. 24.

33. Belg. ar. 7.

29. 32. Aug.

gnß. ar. 15.

Wittenb. ar.

28. 29. 32. 33.

Suenica. c. 8.

14. 15.

The Errors and aduersaries to this truth.

Such vngodly traditions, and ceremonies, are all the ceremonies and traditions in a manner of the Antichristian Synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed vpon the Church, necessarily, and perpetually to be obserued of all, and euery Christian, vnder paine of damnation both of soule and body. For say they (speaking yet of their priuate, and Clasicall Injunctions about the Sabbath day.) The Lord hath commanded so precise a Rest vnto all sorts of men, that it may not by any fraude, deceit, or circumuention whatsoeuer be broken, but that he will most seuerely require it at our hands, vnder the paine of his euerlasting displeasure ^a.

This (*viz.* the manner of keeping the Sabbath prescribed by themselves) the Lord requireth of all, & euery one continually, from the beginning to the end of our liues, without any interruption. Vnder the paine of euerlasting condemnation ^b.

Another sort of people there is among vs, which will obserue, and vse all Ceremonies whatsoeuer, as the temporizing Familists, who at Rome, and such like places of Superstition, will goe vnto idolatrous seruices, and doe adoration vnto Idols ^c; and no where will they strue, or varie with any one about Religion, but keepe all externall orders ^d, albeit in their hearts they scorne all professions, and seruices but their owne; tearming all Temples, and Churches, in derision Common houses ^e; and all Gods seruices, or religions besides their owne, foolishnesse ^f.

^a D.B. Sab.
doct. 1. book.
p. 98.

^b Ibid. page.
146.

^c Patterne of
the præf.
Temp.

^d Ibid.
^e H.N. spir.

land. cap. 5.
sect. 1.

^f Ibid.

To the Christian Reader.

Christian, and beloued Reader, let me request thee to obserue well the first section of the prooue of this present proposition; and therein how I speake of ceremonies, and traditions apparently impious, a-

mong which I doe reckon papisticall Crosses, whereunto the Romanists do attribute diuine adoration, as esse-where in this booke, and subscription of mine, I haue declared, and could more copiously; but the reliques of a Libell of theirs, left in the Parish Church of Enborne in Barkshire an. 1604. sufficiently shall expresse the thoughts of Papists touching their Crosse, and Crossing: whose Words be these:

Now Ma. Parson, for your welcome home,
Read these few lines, you know not from whom.
You hold Crosse for an outward token, and signe,
And remembrance only, in religion thine;
And of the profession the people doe make.
For more then this comes to, thou doest it not take.
Yet holy Church tels vs, of holy Crosse much more g.
Of power, and vertue to heale sicke, and sore;
Of holinesse to blesse vs, and keepe vs from euill,
From fowle seed to fend vs, and saue vs from Deuill;
And of many miracles, which holy Crosse hath wrought,
All which by tradition, to light Church hath brought.
Wherefore holy worship, holy Church doth it giue;
And surely so will we, so long as we liue.
Though thou saist Idolatrie, and vilde superstition,
Yet we know it is holy Churches tradition.
Holy Crosse then disgrace not, but bring it in renowne.
For vp shall the Crosse goe, and you shall downe.

Of this Crosse I spake, and meant, and of none other, when I number it among things meerely impious, and vnlawfull. And therefore haue I not a little wondred at those my Brethren, which draw these words of mine in this section vnto the Crosse vsed in our Church at Baptisme^b, which I neuer thought, nor take to be either papisticall, or impious, because none adoration, not so much as ciuill, much lesse diuine, is giuen thereunto, either by our Church in generall, or of any minister, or member thereof in particular. If they haue no other Patrons for their not vsing, or refusing the ceremonie of the Crosse then my selfe, they are in an ill case. For both in my iudgement

^g Vide Coster.
de iur. enchirid.
controuers. c.
11: de S. Cruce.
pag. 358. &c.

^b Abrid. of
the Lincolne
minist. Apol.
vnto K. James
an. 1605 p. 30.

judgment, and practise I doe allow thereof. This their peruer-
ting of my words, contrary to their fence, and my meaning,
tellet mee that other mens words, and names are but too
much abused by them in that booke, to the backing of schisme
and faction in the Church, and State, which from our soules
we doe abhorre.

4. Proposition.

*Euery particular, or nationall Church, may ordaine, change, and
abolish ceremonies, or rites, ordained onely by mans authority, so that
all things be done to edifying.*

It hath pleased our most mercifull Lord, and Sauour Christ,
for the maintenance of his Church militant, that two sorts of
rites, or ceremonies should be vsed, whereof

Some, God his most excellent maiesty hath himselfe ordain-
ed, as the ceremony of Baptisme, and the Lords Supper :
which are till the end of the world, without all addition, dimi-
nution, and alteration, with all zeale, and religion to be obser-
ued.

Others be ordained by the authority of each prouinciall, or
nationall Church, and that partly for comelines, that is to say,
that by those helpes, the people of God the better may bee in-
flamed with a godly zeale; and that sobernes, and grauity may
appeare in the well handling of ecclesiasticall matters: & partly
for order sake, euen that gouernors may haue rules and di-
rections how to gouern by; Auditors, and inferiors may know
how to prepare, and behaue themselues in sacred assemblies;
and a ioyfull peace may be continued, by the well ordering of
Church affaires.

We haue already proued *a*, that these latter sort of ceremo-
nies may be made, and changed, augmented or diminished, as
fit opportunity, and occasions shall be minitred, and that by
particular or nationall Churches: which thing is also affirmed
by our neighbours *b*.

a In this art.
Prop. 1.
b Confes. Helv.
2 c. 27. Bohem.
c. 15. Galat. 3.
Belg. ar. 32.
Aug. de abu ar
7. Willem. ar.
35. Sue. c. 14.

Adversaries unto this truth.

This manifesteth to the world the intolerable arrogancy of the Romish Church, which dare take vpon her to alter, and apply to wrong vses, the very Sacraments instituted euen by Christ himselfe *a*, and to prescribe ceremonies, and rites not to some particular, but to all Churches in all times, and places *b*.

a See ar. 35.
pr. 10.

b *Trid. Concil.*

ses. 27. c. 13.

c *T. C. 1. sep. p. 8*

120.

d *D. B. doct.*
of Sab. 1. B. p.

31.

e *Ibid. p. 47.*

It sheweth also the boldnesse of our home-adversaries, the Puritane dominicanes, which say that the Church, nor no man can take away the liberty (of working fixe daies in the week) from men, and driue them to a necessary rest of the body (vpon any day sauing the seauenth *c*.)

Againe say these men, the Church haue none authority, ordinarily, and perpetually to sanctifie any day, but the seauenth day, which the Lord hath sanctified *d*, nor to set vp any day like to the Sabboth day *e*.

The latter sort, what in them is, quench the peoples deuotion, and hinder them from frequenting of Churches vpon all holydaies falling on the weeke daies, and ordained by the lawfull authority of the Church.

35. Article.

Of Homilies.

The second booke of Homilies, the seuerall titles whereof, we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the sixth: and therefore wee iudge them to be read in Churches by the ministers diligently, and distinctly, that they may be vnderstood of the people.

Of

Of the names of the Homilies.

- | | |
|--|---|
| <p>1. Of the right vse of the Church.</p> <p>2. Against perill of Idolatry.</p> <p>3. Of the repairing, and keeping cleane of Churches.</p> <p>4. Of good works, first of Fasting.</p> <p>5. Against Gluttony, and drunkennes.</p> <p>6. Against excesse of appa-
rell.</p> <p>7. Of prayer.</p> <p>8. Of the place, and time of prayer.</p> <p>9. That common prayers, and Sacraments ought to bee ministred in a known tongue.</p> <p>10. Of the reuerend estimation of Gods word.</p> | <p>11. Of Almes doing.</p> <p>12. Of the Natiuity of Christ.</p> <p>13. Of the Passion of Christ.</p> <p>14. Of the Resurrection of Christ.</p> <p>15. Of the worthy recei-
uing of the Sacrament of the Body, and Blood of Christ.</p> <p>16. Of the gifts of the ho-
ly Ghost.</p> <p>17. For the Rogation daies.</p> <p>18. Of the state of Matri-
mony.</p> <p>19. of Repentance.</p> <p>20. Against Idlenesse.</p> <p>21. Against Rebellion.</p> |
|--|---|

Touching this Article the greatest matter is, not whether these Homilies meant, and mentioned doe containe doctrine both godly, wholesome, and necessary, but whether Homilies, or any Apocrypha writings at all may bee read in the open Church, and before the congregation, which I think they may, and prooue thus.

Great is the excellency, great also the vtility of Gods word preached. Therefore saith *S. Paul*, None can beleue without a preacher *a*; and, Woe is me if I preach not the Gospell *b*. Howbeit the manner of preaching is not alwaies one, and the same. For the Apostles were to teach as well by the penna, as by the liuely voice *c*.

Paul did preach the Gospell by writing *d*, we owe in a man-

ner

^a Rom. 10.
^b 1. Tim. 4. 16.
^c D. *Whitak.*
contra Bel. con.
^d 1. 2. 6. p. 335.
D. Fulke
against
the Rhem.
Rom. 1. 15.

a Pauli vincu-
lis placet pen-
t quam libertati
debemus. Beza
epist. ad Ole-
rian com. in e-
pist. ad Galat.
f The Mini-
sters of Ge-
neuas epist.
before Calvin
on Democron.
g Soier de
Vinda de bello
Pa. l. 2.

h D. Chrys. &
Muscul. in ad
Col. 4.

i Eus. l. 4. c. 23

k Idem l. 3. c. 3

l T. C. 2. ep. p.

110.

m D. Suetis.

an to the Ps-

tit. c. 1. p. 23.

n Editæ sunt igitur iam pridem Gallica ista conciones (Calvini in Iobum) &c. Nequid vero temere

factum fuisse vestigia mox ostendit. maximo cum remotissimarum etiam Gallicarum ecclesiarum

fructu, quibus usque adeo privatim & publice placuerunt, ut plurimis in locis, quibus quotidian

Pastores decrant. pastorum Cicc fuerint, &c. Beza, p. 14. Concilium I. Cal. in Iobum, O Smeton, con-

tra Hamilton. p. 106.

ner more to the bonds of *Paul* (for his books,) than to his li-
berty for preaching e.

Calvins writings will edifie all men continually in the time
to come f, *Protestants* bookes are witnesses of sound doctrine,
and sincere Christianity g.

For my part, I cannot but magnifie the goodnes of God for
all good meanes to bring vs vnto Faith, and so vnto saluation,
but especially for the written labors of holy, and learned men,
whose doings in all ages not onely haue been approued, but
also vsed, and read many of them in the most sacred assemblies.
So

In the primitive Church was publicly read in the Epistle
the *Laodicians* in the Church of the *Colossians* h, the Epistle
of *Clemens* vnto the *Corinthians* i.

Hermes his pastor k, and the Homilies of the Fathers l.

In the reformed Church in *Flanders* m, and *France* n, read
are *M. Calvins* sermons vpon *Iob*; and in the Italian, French,
Dutch, and Scottish Churches, the said *Calvin* his Catechisme
is both read, and expounded publicly, and that before the
whole Congregation o.

The errors and aduersaries vnto this truth.

Deceiued then, and out of the way of truth, are they which
of Preaching by the mouth conceiue either too basely, or too
highly: too basely, as doe the anabaptists, and Family of Loue;
they affirming there ought to be no preaching at all a, & that
Preachers are not sent of God, neither doe preach Gods word
but the dead letter of the Scripture b, these, with the said Ana-
baptists, tearming them letter Doctors c, preaching the letter,
and imagination of their owne knowledge, but not the word
of the living God d,

Too highly, as doe the Puritanes of all sorts. For say they
except

a Wilkinson a-
gainst the Fa-

of Loue, p. 75

b Bulling con-

tra Anabap.

c H. N. Iamen,

Complaint.

d Idem l. ex-

hor. 16. 18.

Except God worke miraculously, and extraordinarily, (which is not to be looked for of vs) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliuer so much as one poore soule from destruction ^e; Reading (of whatsoever in the Church) without preaching, is not feeding, but as ill as playing vpon a stage, and worse roof. ^{e T. C. 1. rep. p. 173.}

Without Preaching of the word (*viz.* by the liuely voyce of a minister, and, without the booke) the Sabbath cannot be hal-¹lowed either of a minister, or people in the least measure, which the Lord requireth of vs ^g. ^{1 Admon to the Parliam.}

Next, erre doe they which set their wits, and learning either against all bookes in generall, except the sacred Bible, or against the private reading of any learned mens writings, bee they neuer so diuine, and godly in the open, and sacred assemblies.

Of the former sort are the Anabaptists; who as *Sleidan* recordeth did burne the bookes, writings, and monuments of learned men, reseruing and preferuing onely the holy Scriptures from the fire ^h.

Of the latter be the Brownists, Disciplinarians, and Sabbatarians. ^{g D B. Sab. doc. 2. B. p. 277.}

The Brownists do say, that No Apocryphamust be brought into the Christian assemblies ⁱ, so the Disciplinarians, Ministers ought not to read openly in the congregation any writings, but onely the Canonick Scriptures^k, they complaine that humane writings are brought into the Church^l, they cry out, Remooue Homilies ^m, and they supplicate vnto K. *James*, that the Canonick Scriptures onely, may be read in the Church ⁿ. ^{i Gifford against the Br. p. 15. Fruit. ser. on Rom. 1. p. 60. Def. of the god. Min. p. 16.}

And so, but much more bitterly, and erroneously the Sabbatarians: wee damne our selues (say they) if wee goe not from those ministers and Churches, where the Scriptures and Homilies onely bee reade; and seeke not vnto the prophets when (and so often) as we haue them not at home ^o. ^{1 Admon. to Parliam. The Pet. of the thousand. D B. Sab. doc. 4. booke p.}

36. Article.

Of consecration of Bishops, and ministers.

The booke of Consecration 1. of Archbishops, and Bishops, and ordering of Priests, and Deacons, set forth in the time of Edward the sixth, and confirmed at the same time by authoritie of Parliament, doth containe all things necessary to such consecration, and ordering: neither hath it any thing, that of it selfe is superstitious, or vngodly. And therefore 2. whosoever are consecrated, or ordered according to the rites of that booke, since the second yeere of the aforesaid K. Edward unto this time, or hereafter shall be consecrated, or ordered, according to the same rites, we decree all such to be rightly, and orderly, and lawfully consecrated and ordered.

The Propositions.

1. It is agreeable to the word of God, and practise of the primitive Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

2. Whosoever be or shall be consecrated, or ordered, according to the rites of the booke of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly and lawfully consecrated and ordered.

1. Proposition.

It is agreeable to the word of God, and practise of the primitive Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

The

The prooffe from Gods word.

Albeit the tearmes, and titles of Archbishops wee finde not: yet the superioritie which they enioy, and authoritie which Bishops and Archbishops doe exercise, in ordering, and consecrating of Bishops, and Ecclesiasticall Ministers, is grounded vpon the word of God. For we finde, that

In the Apostles daies, how themselves both were in dignitie aboue the Euangelists, and the 70. disciples, and for authoritie both in and ouer the Church, as twelue Patriarches, saith *Berz*,
 a and also established an Ecclesiasticall Hierarchie. Hence
 came it, that Bishop was of Ierusalem, *James b*.

Of Antioch, *Peter c*, of the *Asian* Churches, *John d*, of *Alexandria*, *Marke e*, of Ephesus *f*, yea and all Asia *g*. *Timothie*; Of all Creete, *Titus h*, of Philippos, Epaphroditus *i*, of Corinth and Achaia, *Apollos*: of Athens, *Dionisius*; of France, *Crescens k*, of Brittain, *Aristobulus l*.

In the purer times succeeding the Apostles, so approoued was the administration of the Church affaires by these kinde of men, as

They ordained Patriarches, and Corepiscopie *m*.

They ratified the degrees of Ecclesiasticall supereminencie, at the first, and most famous Councell at Nice *n*.

They gloried much, and greatly, that they had received the Apostles doctrine by a succession of Bishops *o*, that they were the successors in the Apostles doctrine, of the godly Bishops *p*, and that Bishops succeeded in the roome of Apostles *q*.

Their godly monuments, and worthy labours, and bookes yet extant, doe shew that Bishop was of Lions, *Irenaeus*; of Antioch, *Ignatius*; of Carthage, *Cyprian*; of Hierusalem, *Cyrill*, of Alexandria, *Athanasius*; Basil, of Cesarea, of all Thracia, Asia, and Pontus, *Chrysostome*, *Hilarie* of Potiers; *Augustine* of Hippo, *Ambrose* of Millane: all of these most notable instruments for the aduancement of Gods honour, and glory in their daies.

Finally, from the Apostles daies hitherto there neuer wanted

a *Berz* in Asia
 Apost. 1. 2.

b *D. Christ* in
 Act. hom. 33.

c *D. Hier* in Gal.

d *Euf.*

e *D. Hier.* ad
 Euagr.

f *D. Hier.* in 1.

g *Tim.* 1.

h *D. Christ* in
 1. Tim. 5.

i *Theod. arg.* in
 epistol. Tit.

j *Theo.* in epistol.

k *Phil.*

l *Euseb.* l. 2.

m *Dorotheus* in
 Apost. synop.

n *Heming.*

o *synag.* iii. de
 guber. Ec.

p *Berz* epistol. 1.

q *D. Hier.* l. 3.

r *E3.*

s *Sadeel* de
 leg. voc. p. 20.

t *q. D. Aug.* in
 Psal. 44.

ted a succession of Bishops, neither in the East, nor Western Churches, albeit there have bin from time to time both Marprelates, and Mockprelates to supplant their states, and Ilprelates, abusing their functions, and places, to the discredit of their calling and profession. So provident hath the Almighty beene for the augmentation of his glory, and people by this kinde, and calling of men.

The Errors, and adversaries unto this truth.

This manifesteth the erroneous and euill minds.

1. Of the Anabaptists, who condemne all superioritie among men, saying that euery man should be equall for calling; and that there should be no difference of persons among Christians ^a.

^a Sleidan, com. lib. 5.

^b Niceph. lib. 18. c. 49.

^c Mag. eccles. hist. Gen. 7. c. 5.

^d August. de haeres. cap. 53.

^e D. Bernard. in Cant. ser. 66.

^f Declar. mon. &c. p. 30.

^g Quodlibets. p. 142.

^h Fruit. Ser. on Rom. 12. p. 37.

ⁱ Affer. polit. p. 29.

^k Admon. to the Bar.

^l Disco. of D. Ban ser. p. 27.

^m Demon. of Dis. epist. ded.

2. Of the old heretickes, viz. the Contobaptites, which allowed of no Bishops ^b;

The Acephalians, who would not bee at the command, or yeeld obedience vnto Bishops ^c;

The Aerians, that equalled Bishops, and Priests, making them all one ^d;

The Apostolikes, which condemned Prelacie ^e.

3. Of the late Schismatikes, namely

The Iesuites, who cannot brooke Episcopall praeheminence ^f; and in their high court of Reformation haue made a Law, for the vtter abrogation of all Episcopall iurisdiction ^g.

The disciplinarians, or Puritans among our selues. For

They abhorre, and altogether doe loath the callings of Archbishops, Bishops, &c. as the author of the Fruitfull Sermon doth ^h; and say, that by the praetaticall Discipline, the libertie of the Church is taken away ⁱ; and that in steed of Archbishops, and Bishops, an equalitie must be made of ministers ^k.

They tearme the differences of Ministers, A proude ambitious superioritie of one minister aboue another ^l; and Archbishops, and Bishops, they call the supposed Gouvernours of the Church of England ^m.

Some

Some of them will not have Bishops to be obeyed eyther when they cite, or when they inhibite, or when they excommunicate. n Max. thes. 46, 82, 83, o Sold. of Bar. in the end.

Some of them have not onely Archbishops, and Bishops, but also Parsons, and Vicars in detestation. For. p 1 Admon. to the Parliam. q Bar. disco. p 54. r Burges L. to K. James before his Apolog.

Miles Monopodios numbred Parsons, and Vicars among the hundred points of Popery, yet remayning in our Church.

Others say that birds of the same feather, viz. which Archbishops, and Bishops, are Parsons and Vicars.

Barrow publisheth that Parsonages, and Vicarages be in name, office, and function, as Popish, and Antichristian, as any of the other.

It is therefore an egregious vnt ruth that Puritans (or which is equivalent: The good men, the faithfull, and Innocent ministers, for so doe they stile themselves) affect not any popularity, or parity in the Church of God, as some of them would make his maiesty beleever.

2. Proposition.

Who soeuer be, or shall be confirmed, or ordered, according to the rites of the booke of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, they be rightly, orderly, and lawfully consecrated, and ordered.

Archbishops, Bishops, and ministers, which according to the booke of Consecration, be, or shall be consecrated, or ordered, they are consecrated, and ordained rightly, orderly, and lawfully, because afore their Consecration, and ordination they be rightly tried, or examined; by imposition of hands, needfull and seasonable prayers, they be consecrated, and ordained? and all this is performed by those persons, that is by Bishops to whom the ordination and consecration of Bishops and ministers, was alwayes principally committed, and also

D. Fulke against the Rhen, fo. 39.

after the same forme, and fashion (corruptions beeing afore taken away, and remooued) as Bishops, and Priests afore the raigne of K. Edward the sixt, formerly were.

The aduersaries vnto this truth.

Well therefore may they disgorge their stomackes, but trouble our consciences they shall neuer, which condemne, or deprauē our callings; as doe

1. The Family of Loue: which dislike, and labour to make contemptible the outward admission of ministers *a*.

2. The Papists; who say their pleasure of the Bishops, and ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or foure (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants *b*.

Whosoever taketh vpon him to preach, to minister Sacraments, &c. and is not ordered by a true Catholike (that is a Popish) Bishop, to be a Curate of soules, Parson, Bishop, &c. he is a theefe, and a murderer *c*.

Our Bishops, & ministers they are not come in by the doore (saith Stapleton) they haue stolne in like theeues *d*; they bee vnordered Apostataes *e*, pretended *f*, and sacrilegious ministers *g*, Intruders *h*; Meere lay-men, and not Priests, because first they haue receiued none vnder Orders, and next they are not ordained by such a Bishop, and Priest, as the Catholike (Romane Church hath put in authority *i*.

3. The Puritanes. For they write, that

The Bishops of our Church haue none ordinary calling of God, and function in the scriptures, for to exercise *k*, they are not sent of God, they be not the ministers of Iesus Christ, by whom he will aduance his Gospell *l*.

Inferior ministers they are not (say they) according to Gods word, either prooued, elected, called, or ordeined *m*. Hence, the Church of England wanteth (say they) her Pastors and teachers

a H. N. euan.
c. 13. sect. 2.

b Houlets 7.
real.

c Test. Rhem.
an. Iohn 10. 1

d Staple. fort.
2. part. cap. 8.

e P. 141.
f Art to the
execur. c. 3. p.

41.
f Ibid. c. 7. p.

148.
g Ibid. c. 9.

h Ibid. c. 8.
i Howl. 7. real.

k T. C. def. p.
21. sect. 1.

l Dial. of the
strife, pr. ex.

m 1. Admo. to
the Parliam.

ers n, and hence they vrge diuers afore ordained to seeke at their Classis, a new approbation, which they teame the Lords ordinance o, and to take new callings from classicall ministers, renouncing their calling from Bishops.

Fruct. ser. on
Rom. 12. p. 36
o Eng. Scotiz
3. B. c. 14. p.
113. p. Ibid.

37. Article.

Of the ciuill Magistrate.

1. The Kings maiesty hath the chiefe power in this realm of England, and other his dominions. 2. vnto whom the chiefe government of all estates of this realme whether they be ecclesiasticall, or ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any forrain iurisdiction, where we attribute to the Kings maiesty the chiefe government, by which titles wee vnderstand the minds of some slanderous folkes to be offended, 3. we giue not to our Prince the ministring either of Gods word, or of the Sacraments: the which thing the Iniunctions also sometime set forth by Elizabeth our (late) Queene, doe most plainly testifie, but that onely prerogative, which we see to haue bin giuen alwaies to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates, and degrees committed to their charge by God, whether they be Ecclesiasticall, or Temporall, 4. and restraine with the ciuill sword the stubborn, and euill doers.

5. The Bishop of Rome hath no iurisdiction in this realme of England.

6. The lawes of the realme may punish Christian men with death, for heinous and grieuous offences.

7. It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons and serue in the warres.

The

The Propositions.

1. The kings maiesty hath the chiefe power in this realme of England, and other his dominions.

2. The kings maiesty hath the chiefe gouernment of all estates, ecclesiasticall and ciuill, in all causes within his dominions.

3. His highnesse may not execute the ecclesiasticall duties of preaching, and ministring the sacraments, and yet is to prescribe lawes, and directions vnto all estates, both ecclesiasticall and temporall.

4. The King by his authoritie is to restraine with the materiall sword, and to punish malefactors.

5. The Bishop of Rome hath no iurisdiction in this realme of England (nor of the other of this kings dominions.)

6. By the lawes of this realme Christian men, for hainous and grieuous offences, may be put to death.

7. It is lawfull for Christian men, at the commandement of the magistrate, to weare weapons, and serue in warres.

1. Proposition.

The Kings maiesty hath the chiefe power in this realme of England, and other his dominions.

The proöfe from Gods word.

Diuers, and sundry be the formes of Common-weales, and magistracy. For some where many, and they of the inferiour people beare the sway, as in a democratic; some where a few, and that of choice, and the best men doe gouerne, as in an Aristocracy, and some where one man, or woman hath the preheminnence

heminnence, as in a Monarchie; such is the gouernment of this Kingdome.

Notwithstanding whatsoeuer the gouernment is, either democraticall, Aristocraticall, or Monarchicall, Gods word doth teach vs, that

There is no power but of God; the powers that be, are ordained of God; and that whoeuer resisteth the power, resisteth the ordinance of God *a*.

We must be subiect to the principalities, and powers, and obedient, and readie to euery good worke *b*.

We must submit our selues vnto all manner of ordinance of man, for the Lords sake *c*.

Wee must pray for Kings, and for all that be in authority *d*.

Finally, we must giue to all men their duty, tribute to whom tribute; custome, to whom custome; feare, to whom feare; and honour, to whom honour is due *e*.

But of the Monarchiall gouernment speciall mention is made in the writings of the Prophets, and Apostles.

Kings shall be their nourcing fathers, and Queenes shall be thy nources, saith *Esay* *f*.

The Apostle *Peter* calleth the King, the superior (or him that hath the chiefe power, as our King *Iames* hath in his dominions *g*.

All Churches Protestant, and reformed subscribe vnto this doctrine *h* as both Apostolicall and Orthodoxall.

The Errors, and aduersaries vnto this truth.

These Churches with vs, and wee with them vtterly condemn the opinions,

Of the dreamers, whereof the Apostle speaketh, which dispice gouernment, and speake euill of them which are in authority *a*;

Of the Manichies *b*, Fratricellians *c*, Flagelliferies *d*, Anabaptists *e*, and Familie of Loue *f*, all which raile vpon, and con-

Ec demne

a Rom. 13. 1.

b Tit. 3. 1.

c 1. Pet. 2. 13.

d 1. Tim. 2. 1,

e Rom. 13. 7.

f Ecli. 43. 23.

g 1. Pet. 2. 13.

h Confess. Helv.

i ar. 26. & 2.

c 30. Basil ar.

7. Bohem. c. 16.

& in the Concl.

Belg. ar. 36.

Augst. ar. 16.

17. Saxon. ar.

23. Sue. in

peror.

a *Exijß. of Iu 8.*

b *D. Augst.*

contra. Fanßß.

l. 22. c. 74.

c *W. Tho. dis-*

crip of Italie.

p. 5. 9.

d *Prateol. h. a.*

res. de Flagell.

e *Altre concil.*

lo. pag. lo. 191.

f *H. N. cal'eth*

a King, The

skome of ig-

norance. Spir.

land. c. 6. S. 5.

demne magistracie.

Of them who allow not of the gouernment by women, but vtterly detest the same : such were they in Italy, which said,

W. Thadescrip.

of Italy p. 129. a

Lud. Pines de
institut. fam.

Chr. lib. .

IN. 2. solum na-

tura iura con-

ucluntur, sed

etiam omnium

gentium que

nunquam sa-

minus regnare

permissum est.

Bodin m. th.

hist. c. 6. p. 157.

k Against

The regim.

of women, 1.

Blast. orzel.

l *ibid.*

m Martin

Marpr. epist.

of D. Bridges,

Interitus mundi est a muliere regi againe, speaking vnto wo-
men; *Abunde magna ciuitas vobis sit domus, publicum neque nosca-*
tis, neque vos noscat h : such in France, who thinke how the law
of God, and nature is violated, where a woman is suffered to
reigne, and gouerne *i;* such in Scotland, or Scottish men rather
from Genena, which wote that

A womans gouernment is a monstiferous Empire, most
detestable, and damnable *k.*

Again: I am assured that God hath reuealed to some in this
age, that it is more then a monster in nature, that a woman
shall reigne, and haue Empire aboue man, &c *l.*

And little differing from these men are they in England,
which tearmed the Harborough for faithfull subiects, a carnall
and vnlearned booke, sinelling altogether of earth, without
rime, and without reason, for defending the regiment of wo-
men ouer men (when it falleth vnto them by inheritance to
gouerne) to bee lawfull, and good *m.* Hee which so censurèth
the said Harborough, was the Marprelate; and this his Cen-
sure declareth that hee was the Mar-prince, as well as the Mar-
prelate.

2. Proposition.

The Kings maiestie hath the chiefe gouernment of all estates,
ecclesiasticall, and ciuill, in all causes, within his dominions.

The prooffe from Gods word.

Wee ascribe that vnto our King by this assertion, which is
giuen to euery King, or Queene in their owne dominions by
the word of God. For

They

They are for titles, gracious Lords *a*, Princes *b*, the ministers of God *c*, the Nourfes of the Church *d*, Gods *e*; For authoritie the chiefe *f*. Which mooueth *S. Paul* to exhort that supplications bee made for all men, but first for Kings, as the chiefe *g*.

Againe, euery soule is commanded to bee subiect to the higher power, &c *h*.

Finally, the examples are manifold and pregnant shewing the principalitie of Kings ouer all persons, and causes. For

Aaron the high Priest, called *Moses*, the chiefe Prince, his Lord *i*, so did *Abimelech*, tearme *Saul* his Lord *k*.

K. Iehosaphat, as chiefe in Iudah, appointed Iudges, Leuites, and priests *l*.

K. Ezekias also as chiefe, sent vnto all Israel, and Iudah, that they should come to the house of the Lord at Ierusalem, to keepe the Paskouer *m*, also hee appointed the course of Priests, and Leuites by their turnes *n*, and commanded all the priests to offer sacrifice, &c. and they obeyed him *o*, and enjoyed all the congregation to bring offerings, and they brought them *p*.

Which we doe vnto ours, the very same doe the Churches of God ascribe vnto Christian magistrates in their principalities.

^a Luke 12. 13
^b Rom. 13. 3
^c Ib. 4
^d Isa. 49. 33.
^e Psal. 82. 1
^f 1. Pet. 2. 13
^g 1. Tim. 3. 1.
^h Rom. 13. 1.

ⁱ Exod. 32. 23
^k 1. Sam. 12. 12
^l 2. Chr. 19. 5
&c 8.
^m 2. Chr. 30. 1
ⁿ 2. Chr. 31. 2
^o Ibid. c. 9. 21
^p 23.
^q 1. Conf. Hel-
net 1. ar. 16. et
^r 2. c. 30. Basil. ar.
^s 7. Boben. c. 16
Belg. ar. 36.
^t Aug. ar. 16. 17
^u Sax. ar. 23, Sinc:
peccores.

Errors and aduersaries to this truth.

Which being true, then false is it which the Papiſts deliver, viz, that

The kings excellencie of power is in respect of the Nobilitie, and Lay-magistrates vnder him, and not of Popes, Bishops, or Priests, as they haue cure of soules *a*, Kings, and Princes, be they neuer so great, must be subiect vnto some Bishop, Priest, or Prelate *b*.

The whole Clergie ought to bee free from paying Tribute *c*.

Sacerdotes etiam Principibus iure diuino subditi delectantur, say the

^a Test Rem. An-
nor. 1. Pet. 2. 13
^b Ibid. an Heb
13. 17.
^c Ibid. an. Mat.
17. 26

d Index expurg. p. 26.

e Test. Rbm.

an Rem. 13. 1.

f T.C. rep p. 141.

g Ec dis. p. 185

h That which

our Sauour

calleth the

Church, S.

Paul calleth

Presbyterian,

and so doth

Iulie Lear.

disc. p. 89.

i Beza de presb.

p. 124.

k There

ought to bee

in euery

Church a

Consistory or

seignory of

Elders, or go-

uernors, Lear.

disc. p. 84.

Euery Con-

gregation

ought to haue

Elders, and an

Eldership. Demon. of disc. 12. p. 55. c. 14. p. 69.

In stead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summoners,

Churchwardens, and such like, you (Parliament men) haue to plant in euery Congregation

a lawfull and godly Seignory. 1. Admon. to the Parliam.

I would that euery little parish should haue seuen such (Elders) at the least, and euery

meane Church 13. and euery great Church 23. Hunt of the Foxe, &c. E. 2. a.

15 mecan. de discip. eccles. p. 456.

expurgators, Priests are not by Gods law subiect vnto Princes d.

No man is to be subiect vnto his temporall prince, and superiour in matters of religion, or regiment of his soule, but in such things onely as concerne the publike peace and policie,

False also is it which the Puritanes doe holde, namely that

Princes must be seruants vnto the Church; be subiect vnto the Church; submit their scepters vnto the Church; and throw downe their Crownes before the Church.

Magistrates aswell as other men, must submit themselves, and bee obedient to the iust and lawfull authoritie of the Church g, that is of the Presbyterie h.

Quis tandem reges, & principes, who can exempt euen Kings and princes, from this, *Non humana sed diuinâ Dominatione*, Not humane but diuine Domination (meaning of the Presbyterie?) saith Beza i, which Presbyterie they would haue to be in euery parish k.

Quotquot ecclesie Christi, as many as be members of Christ, and of the Church, they must subiect themselves to the consistorian discipline *Non hic exeipitur Episcopus, aut Imperator,*

Neither Bishop, or Emperour is excepted here. *Nulla hic exceptio, aut exceptio est personarum,* Here is no acception, or exception of persons l.

3. Proposition.

His Highnes may not execute the Ecclesiasticall duties of Preaching, and ministring the Sacraments, and yet is to prescribe Lawes, and directions vnto all estates, both Ecclesiasticall, and Temporall.

The

The prooffe from Gods word.

K. *Ezekiah* said vnto the Priests, and Leuites of his time.

My sonnes, be not deceiued. For the Lord hath chosen you to stand before him, and to serue him, and to be his ministers, and to burne incense *a*.

So doe we say, the Lord hath appointed a company, and calling of men to teach the people, to expound the Scriptures, to celebrate the sacraments, to handle the keies of the celestial kingdome: insomuch as hee whosoever that shall presume to doe these things, not called thereunto, and that lawfully *b*, though he be a King, or Prince, he may feare that punishment which fell vpon Vzzah *c*.

Notwithstanding all Kings, Queenes, and Princes in their places, may, yea and must as occasion serueth, with K. *Salomon* build an house for the Lord *d*, and set the courses of priests to their office *e*, with K. *Ezekiah* breake the images, cut down the Groaues, take away the high places *f*, appoint the courses of the Priests, and Leuites, and enioyne all the people to minister sustenance vnto the Priests *g*, with K. *Iosiah*, put downe, and burne the horses of the Sunne *h*, breake downe the houses of the Sodomites *i*, Purge Iudah and Ierusalem from the high places, Groaues, carued, and molten Images *k*, appoint the Priest to their charges *l*, and compell all that are found in Israel to serue the Lord their God *m*, and with the K. of *Nimueh* proclaime a fast, and command euery man to turne from his euill way, &c *n*.

Of the same iudgement be other Churches *o*.

a 2. Chr. 29. 11

b See afore. ar

c 2. Chr. 26.

19.

d 2. Chro. 2. 1

e 2. Chro. 3. 14

f 2. Chr. 3. 1. 4.

Thus did E-

zekiah

thro ughout

all Iudah, and

did well and

vprightly and

truly before

the Lord his

God.

2. Chr. 3. 1. 20

h 1. Kin. 23. 11

i Ibid. 7.

k 2. Chr. 34. 3.

l Ibid. 3. 5. 2.

m 1b. c. 34. 33

n Ionas 3. 7.

o Confes. Hel.

1. ar. 26. & 2.

c. 30. Basil. ar.

7. Bohem. c. 16

Gal. ar. 39.

Belg. ar. 35.

Sax. ar. 23.

Witten. c. 35.

The errors and aduersaries vnto this truth.

Much therefore out of the way are, and offend greatly; doe first the Papists, who publish that

The care of religion pertaineth not vnto kings. *Religionis curam semper pertinuisse ad reges, dele.* say the expugators, blot it

a Index expur. out *a*.

p 145.

b Test. Rhe. an.

c Cor. 1. 14. 33.

d Anf. to the

execut. of lust.

d 3. p. 56.

e Test. Rhe. an.

Heb. 13. 17.

e Carriant. sum

Council p 305.

f Bullus. contra

Anabap.

Queenes may not haue, or giue voice either deliberative, or definitiue in Councils, and publike assemblies, concerning matters of religion, nor make ecclesiasticall lawes concerning religion; nor giue any man right to rule, preach, or execute any spirituall function, as vnder them: and by their authority *b*.

In matters of religion and of their spirituall charge, neither Heathen, nor Christian kings ought to direct Clergy men, but rather to take direction from them *c*.

The Emperour of the whole world, if he take vpon him to prescribe lawes of religion to the Bishops and priests, &c. hee shall be damned assuredly except he repent *d*.

Next, the Anabaptists, who beeing priuate men, and no princes will take vpon them the ordering, and reformation of the Church; as did the Monetarians *e*, and Muncer *f*, in Germany.

And thirdly the disciplinarian puritanes, whose doctrine is that

1. The making of Ecclesiasticall constitutions, and ceremonies belongeth vnto the ministers of the Church, and ecclesiasticall gouernors *g* vnto the Elders, who are to consult, admonish, correct, and order all things pertaining to the congregation *b*.

2. Ciuill magistrates haue no power to ordaine ceremonies pertaining vnto the Church; but are to ordain ciuill discipline onely *k*, as being no Church officers at all.

3. The ecclesiasticall Officers be Doctors, Pastors, Elders, and Deacons the onely officers instituted of God *l*, or at the most, Pastors, Doctors, Elders, Deacons, and widowes. These are all, no moe, no fewer; and are onely sufficient; and we are to content our selues with these, and rest in them, sayth the Preacher *m* In which number vnlesse the King be included, he cannot possibly haue any thing to doe in Church affaires, in these mens opinions.

Without the prince, the people may reforme the Church and must not tarry for the magistrate: so thought Barrow, Greenwood *n*, and Wiggington *o*. Hence Hackets, Coppin-

gers,

g T.C. 1. rep. p. 163.

h 1 Admon.

to the Parl.

i T. C. 1. rep. p.

153.

k Idem. 2. rep.

2. par. p. 4.

l Leaa. disc. p.

10.

m Fruct. ser. on

Rom. 12. p.

35. 71.

n Bar. refut. p.

196.

o Conspir. for

pretend. p.

34.

gers, and Arthingtons insurrection at London, an. 1591.

Without the Prince also, the Lords and Burgeses of the Parliament haue power of themselves to reforme the abuses, and take away the corruptions of the Church. Hence their manifold petitions, supplications, politike assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the Parliament.)

¶ You must enioyne euery one, according to his place, to haue a hand in this worke.

You must encourage, and countenance the Gentlemen, and people, that shall be found forward, &c.

And, you (of the Parliament) must not suffer an vncircumcised mouth, to bring a slander vpon that land, &c. *sciz.* vpon Penry supp. p. 60. their discipline. This hath Penry p.

4. Proposition.

The king by his authority is to reſtraine with the materiall ſword and to puniſh malefactours, whoſeuer they be.

The prooffe from Gods word.

The office of the ciuill magistrate is to reſtraine; and if need be to puniſh, according to the quality of their offences, the diſturbers of the quiet, and peace of the Common-weale; and that as occaſion ſhall require, ſometime by force of armes, if the enemies of his State, bee either forraigne, or domeſticall, and they gathered together, be many and mighty. To this end Kings and Princes haue both men, munition, Subſidies, and Tributes. So againſt the enemies of God, and good men, went of Iſraell, and Iudah, the valiant Iudges, and the noble, and puiſſant Princes.

And ſometimes they execute their wholeſome, and penall Statutes vpon the goods, cattell, Lands, and Bodies of their diſorderly, and rebellious ſubiects.

For the King is the miniſter of God to take vengeance on
him

^a Rom. 13. 3. 4. him that doth euill. Therefore Princes are to be feared, not of
^b Confes. Helv. them which doe well, but of such as doe wickedly *a*.

¹ ar. 24. 26. And this doe the people of God acknowledge to bee
² ar. 30. Basfl. true *b*.

^{ar. 7.} Bohem. c.

^{16.} Gal. ar. 33.

^{Belg.} ar. 36. Au

^{ar. 16.} Sax. ar.

^{23.}

Adversaries unto this truth.

Contrarily hereunto,

The Cresconians were of opinion, that Magistrates were to punish no malefactors *a*.

^a D. Ang. con.

^{tra} Crescon.

^{Gra.} l. 3. c. 11.

^b Mag. eccles.

^{hist.} Cen. 9. c. 4

^{fol.} 116.

^c Confess. Aug.

^{ar. 17.}

^d H. N. I. exb.

^{c. 12.} scilicet. 39. 40

^{Ramses} confess.

One *Rabanus* maintained that magistrates were not Gods ordinance for the good, but an humane institution for the hurt of men *b*.

Many haue a fancy that before the generall Resurrection there shall be no magistrates at all: because, as they dreame, all the wicked shall be rooted out. Of this minde are the Anabaptists *c*, and Family of Loue *d*.

5. Proposition.

The Bishop of Rome hath no iurisdiction in this realme of England (nor other of the kings dominions.)

The prooffe from Gods word.

^a 1. Tim. 5. 17.

The Bishop of Rome did he according to the will of God preach the Gospell; labour in the Lords haruest; diuide the word of God aright; minister the Sacraments instituted by Christ; and that sincerely; and shew by his life and conuersation the good fruits of a godly Bishop, doubtlesse he were worthy of double *a*, yea of triple of honor.

Yet will not the word of God, were hee neuer so holy, and religious, warrant him any Iurisdiction out of his Diocese, especially not within this Realm; much lesse when he doth performe no part of a Christian, but euery part of an antichristian Bishop, in corrupting the doctrine of the truth with errors, and cursed opinions; in polluting the Sacraments of Christ

Christ by superstitious ceremonies; in persecuting the Church, and Saints with fire, and sword; in making marchandise of the soules of men through couetousnesse *b*; in playing the Lord ouer Gods heritage *c*; in sitting in the Temple of God, as God, *d* shewing himselfe that he is God *d*; and in exalting himselfe against all that is called God, or that is worshipped *e*.

In respect of which fruites of impieties the said Bishop of Rome, in the holy Scripture is described to be very Antichrist, that wicked man, the man of sinne, the sonne of perdition, and the aduersarie of God *f*.

Hee was openly proclaimed Antichrist by a Counsell in France in the raigne of *Hugh Capet*. He is tearmed by the truly, and godly learned: The Basiliske of the Church *g*; neither the Head, nor the Taile of the Church *h*.

His iurisdiction hath bin, and is iustly renounced, and banished out of England by many Kings, and Parliaments, as by *K. Edward* the 1. 3. and 6. by *K. Richard* the second; by *K. Henrie* the 4. 6. and 8. by *Q. Elizabeth*; and by our most Noble *K. Iames*.

His pride, and intolerable supremacie ouer all Christian people is renounced, and condemned aswell by the mouthes, as writings of all the purer Churches *i*; and that deservedly.

The Errors and aduersaries vnto this truth.

But with the Papiſts, the Bishop of Rome, hee is forsooth for supremacie, *Abel*; for gouerning the Arke, *Noah*; for Patriarchship, *Abraham*; for order, *Melchisedeck*; for dignity, *Aaron*; for authoritie, *Moses*; for iustice, *Samuel*; for zeale, *Helias*; for humilitie, *Dauid*; for power, *Peter*, for his vocation, Christ *a*, the generall Pastor, the common Father of all Christians: the high Pastor of Gods vniuersall Church, the Prince of Gods people *b*, for title, God, euen the Lord God, the Pope *c*, for power, God. For

By him Kings raigne *d*, hee may iudge all men, but must of none bee iudged *e*, hee can doe what him list aswell as God,

Ff

except

b 2. Pet. 2. 3.
c 1. Pet. 5. 3.
d 2. Thel. 2. 4.
e Ibid.

f Ibid.

g Luther. præ.
epist. L. Huffle.
h Heming. in
5. c. lac. epist.

i Confess. Melv.
1. ar. 18. & 2.
c. 17. 18. Bo-
hem. c. 8. 9. Belg.
ar. 28. 31.
Wittemb. ar.

31. August. de
Abus. ar. 7.
2. Maioran.
clyp. milis. Ec-
lib. 3. c. 35.
b Aus. to the
excess. of Iust.
c Panormis. de
transl. præ. cap.
Quanto.
d Cere. l. 1. c. 2.
e Distinct. 40
c. 5. Papa.

f Extrinag. de
transl. Episc.
cap. Quanto
g Test. Rben.
annot. marg. p.
280.
h Bonif. 8. can.
de maior. &
obed. in Extrinag.
i Bristowe
motiue 40.

except sinne f.

His iurisdiction is vniuersall, euen ouer the whole world g.

Him, vpon paine of eternall damnation, all Christians are to obey h.

And by his soueraigne authoritie both all Papists in England were discharged from their obedience and subiection vnto Q. Elizabeth, and the same Queene disabled to gouerne her owne people, and dominions i.

6. Proposition.

By the Lawes of this Realme Christian men, for hainous, and grieuous offences, may be put to death.

The prooffe from Gods word.

As the natures of men be diuers; and some sinnes in some countries more abound then in others: so are the punishments to be imposed vpon malefactors according to the quantitie, and qualitie of their offences, and any country, and Kingdome may punish offendors, euen with death, if the Lawes thereof, and their offence doe require it. For

Math. 23. 52

All that take the sword, shall perish with the sword d.

1. Pet. 2. 14.

Gouernors be sent of the King, for the punishment of euill doers b.

Prou. 20. 26.

A wise King scattereth the wicked, and causeth the wheele to turne ouer them c.

Rom. 13. 4.

The magistrate beareth not the sword for nought, and is the minister of God to take vengeance on them that doe euill d.

Which punishments testifie to the world, that God is iust, which will haue some sinnes more severely punished then others; and the magistrates to cut off dangerous, and vngodly members:

God is mercifull, and hath care both of his seruants, and of humane

humane societie.

God is all wise, and holy, in that he will haue it knowne who are iust, who wicked; who holy, and who prophane, by cherishing, and preferuing of the one, and by punishing, and rooting out of the other.

Our godly, and Christian brethren in other countries approve this doctrine *e*.

e Confess. Helv.

1. ar. 24. 26. &c.

2. c. 30. Basil.

ar. 7. Bohemic.

16. Gal. ar. 39.

Belg. ar. 36.

August. ar. 16.

Sax. ar. 23.

The aduersaries unto this truth.

The aduersaries of this doctrine be diuers. For

Some are of opinion that no man for any offence should be put to death. Such in old time were the Manichies, and the Donatists *a*; and such in our daies be the Anabaptists *b*.

And some doe thinke that howsoever for other offences against the second Table malefactors may bee put to death: yet for hereticall, and erroneous opinions, in points of religion, none are so to suffer. Of this minde are the Familists. For

a D. August.

in Iohan. 11.

b Confess. Helv.

2. cap. 30.

They hold that no man should be put to death for his opinions *c*.

c Display I. 4

They blame M. *Cranmer*, and *Ridley* for burning *Joane* of Kent, for an hereticke *d*.

d Ibid.

It is not Christianlike that one man should persecute another for any cause touching conscience *e*. Is not that punishment sufficient (say they) which God hath ordained, but that one Christian must vex, torment, belie, and persecute another? *f*

e Fam. 2. letter

unto M. Ro.

f Ibid.

7. Proposition.

It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in warres.

The prooffe from Gods word.

There is (saith K. *Salomon* ^a) a time of warre, and a time of peace

a Eccles. 3. 8.

^a Eccles. 2. 8. peace *a*: and Princes are by warre and weapons, to repress the power of enemies, whether forraigne, or intestine. For they are in authoritie placed for the defence of quiet, and harmlesse subiects; as also to remooue the violence of oppressors, and enemies whatsoever they be. For these causes haue they Horses, prepared for the battell *b*; Tributes paid them as-
^c Rom. 13. 6. well of Christians *c*, as others; and subiects to serue them in
 7. their warres, of what nature soeuer.

^d Acts 10. *Cornelius* being a Christian *d* was not forbidden to play the Centurion, or bidden to forsake his profession; nor the souldiers that came vnto *Iohn* baptisme willed to leaue the warres,
^e Luke 3. 14. but to offer no violence vnto any man *e*.

^f Confess. Helv.
 2. c. 30. *Bobem.*
 c. 16. *Sax. ar. 23*

This truth is granted by the Churches *f*.

The aduersaries vnto this truth.

Many are against this assertion, whereof some doubt of the truth thereof, as *Indonicius Vines* ^a.

^a *Arma Christi-*
anum virum
tractare nescio
ansas sit. Lud.

Others denie it altogether as vntue. So did in ancient time the Manichies, whole doctrine was that no man might goe to warre *b*.

Vines institut.

serm. Chr. lib. 1.
^b *D. Aug. con-*
tra Manich.

Lactantius thought it altogether vnlawfull for a good man, or a Christian, either to goe to warre, or to bring any man to a violent death, though by law he were adiudged to die *c*.

^c *Lactan. de*
veroculn. c.

In these daies the Anabaptists thinke it to bee a thing most execrable for Christians to take weapons or to goe to war *d*.

^d *Conf. Helv. 2.*
 c. 30.

The Familie of Loue also doe so condemne all warres, as

^e *Display. H. 5.*

the time was when they would not beare, or weare a weapon *e*, and they write first of the miseries how all their nature is Loue,

^f *H. N. spir. lan.*
 c. 37. *scilicet 2.*

and peace *f*, and that they are a people peaceably *g*, but all o-

^g *ibid. pra. scilicet*
 31.

ther men in the world besides, they doe wage warre, kill and destroy, for which ends they haue diuers sorts of swords; Hal-

^h *ibid. c. 4. scilicet*
 9.

berds, Spears, Bowes and Arrowes, Gunnes, Pellets, and Gun-

powder, Armour, Harnes, and Gorgets *h*, none of which the Familists doe vse or allow of.

38. Article.

Of Christian mens goods, which are not common.

The riches and goods of Christians 1. are not common, as touching the right, title, and possession of the same as certaine Anabaptists doe falsely boast. Notwithstanding 2. euery man ought of such things as he possesseth, liberally to giue almes to the poore according to his ability.

The Propositions.

1. The riches, and goods, of Christians, as touching the right, title, and possession of the same, are not common.

2. Euery man is to giue liberall almes to the poore, of that which he possesseth, according to his ability.

1. Proposition.

The riches, and goods of Christians, as touching the right title, and possession of the same, are not common.

The prooffe from Gods word.

Against community of goods, and riches, be all those places (which are infinite) of holy Scripture, that either condemne the vnlawfull getting, keeping, or desiring of riches, which by Couetousnesse *a*, Theeuery *b*, Extortion *c*, and the like wicked meanes many doe attaine; or doe commend, Liberality *d*, Frugality *e*, free and friendly Lending *f*, honest labor *g*, and lawfull vocations to liue; and thriue by *h*. All which doe shew, that Christians are to haue goods of their owne, and that riches ought not to be common.

a If any one that is called a brother, be a fornicator, or couetous, &c. with such one eate not, Couetousnes

let it not be once named among you, as it becometh Saints. Ephes. 5. 3.

b Let none of you suffer as a Theefe, &c. 1. Pet. 4. 15.

Of this iudgment be the reformed Churches i.

c With a brother that is an Extortioner, eate not, 1. Cor. 5. 11. Neither theecues nor courteous persons, nor Extortioners shall inherite the kingdome of God, 1. Cor. 6. 10.

d It is a blessed thing to giue, rather then to receiue, Acts 20. 35. yea, and that thing ye do vnto all the Brethren throughout all Maceconia, 1. Thef. 4. 10. If a brother or a sister be naked and destitute of daily food, &c. notwithstanding ye giue them not these things which are needfull to the body what helpeth it? James 2. 15. 16.

e If there be any that prouideth not for his owne, and namely for them of his household, he denyeth the faith, and is worse then an Infidell, 1. Tim. 5. 8f. From him that would borrow of thee, turne not away, Math. 5. 42. And lend, looking for nothing againe, Luke 6. 35. *g* Let him that stole steale no more, but rather let him labour, &c. that he may haue to giue vnto him that needeth, Eph. 4. 28. We warned you, that if there were any which would not worke, that he should not eate, 2. Thef. 3. 8.

b Ye know that these hands haue ministred vnto my necessities, and to them that were with mee, Acts 20. 34. we laboured day and night, because wee would not bee chargeable vnto any of you, 1. Thef. 2. 9. We took not bread of any man for nought, 1. Thef. 3. 8. Confess. Helv. 3. c. 29. Gal. ar. 40. Belg. ar. 36. Aug. ar. 16. Wittem. c. 21.

The aduersaries vnto this truth.

Of another mind were the Esseis *a*, the Manichies *b*, the Pelagians *c*, the Apostolikes *d*, and Fratricellians *e*, and are the Anabaptists *f*, and Family of Loue *g*.

Among the Famists (saith H. N.) none claimeth any thing proper to himselfe for to possesse the same to any owednes, or priuatenes. For no man, &c. can desire to appropriate, or chalenge any thing to himselfe, eyther yet to make any priuate vse vnto himselfe from the rest ward, but what is there, is Free, and is also left free in his vpright forme *b*.

2. Proposition.

Every man is to giue liberall Almes to the poore of that which he possesseb, according to his ability.

The prooffe from Gods word.

Vnto liberality towards the poore, according to our ability,

a Heyden. def. vrbis Hierosolym.

l. 3. c. 3.

b D. Aug. de mor. eccles. Cat.

l. 1.

c Magdeb. eccles. hist. Cen. 5.

fol. 586.

d D. Humfr. de Romana curia,

praxi. p. 39. ex.

e Epiphani.

c. 17. Tho. desc.

of Italy. p. 59.

f Sleidan. com.

l. 6. g. Display.

H. 3. b.

h H. N. spir.

landc. 35.

scil. 34.

ty, we are in the holy Scriptures prouoked.

1. By the commandments, from God, by his seruants the Prophets *a*, by his Sonne, our Sauour *b*, and by his Apostles *c*.

2. By sweete promises of ample blessings *d*.

3. By threatnings of punishments to the couetous, and sto- ny hearted *e*.

4. By the examples of the best men, *viz*, the Apostles, and primitiue Church *f*.

So the Churches *g*.

haue plenty: and he that watereth, shall also haue raine, *Prou. 11. 34.*

e He that stoppeth his care at the crying of the poore, hee shall cry, and not bee heard. *Prou. 21. 13.*

He that giueth vnto the poore, shall not lacke; but he that hideth his eies (shall haue) many curses, *Prou. 28. 27. f Aēt. 11. 29-30. Rom. 15. 15. 1. Cor. 8. 1, 2, 3, & c. 2. Cor. 9. 2, & c. g Confess. Helv. 2. c. 23. 28, 29. Sax. ar. 21 Wittenb. c. 18.*

a Deyr. 15. 11

Prou. 15. 16

Eccle. 11. 1, 2

b Math. 5. 42.

& c. 6. 2, 3, & c.

Luk. 6. 30, & c

e Rom. 12. 13,

1. Cor. 16. 2.

f Eccle. 11. 1.

The liberall

person shall

The aduersaries vnto this truth.

Of strange minds therefore, and impious are

First the Anabaptists, which would haue no man either to giue, or receiue. For all things in their opinion, should be common (as afore also hath bid said,) and none among them be either poore to receiue or wealthy to minister any almes *a*.

Secondly the hypocritical sectaries, who are bountifull on- ly to those which side with them. Such were first the publicans in our Sauour his daies *b*, and after them the Manichies, who would minister neither bread, nor water vnto any hungry, and pyning begger, vnlesse he were a Manichean *c*.

And such are the Family of Loue: who say they are not bound to giue almes but to their owne sect: and if they doe, they giue the same to the deuill *d*.

a Bale myst. of

Iniqu. p. 53.

b Mai. 5. 46. 47

c Homini men-

dico esurienti,

nisi Manichaeus

sit panē aut a-

quam non por-

rigunt Manich.

d. Au. de Mor.

Manic. l. 2.

p Disspl. H. 7. b.

39. Article.

Of a Christian mans oath.

As wee confesse that 1. vaine, and rash swearing is for- bidden

bidden Christian men, by our Lord Iesus Christ, and Iames his Apostle: So we iudge that 2. Christian religion doth not prohibit, but that a man may sweare, when the magistrate requireth, in a cause of faith, and charity, so it be done according to the Prophets teaching, iustice, iudgement and truth.

The Propositions.

1. We may not sweare vainely, and rashly.
2. A lawfull oath may be giuen, and taken, according to the word of God in iustice, iudgement, and truth.

1. Proposition.

We may not sweare vainely, and rashly.

The prooffe from Gods word.

THe better to auoide vaine, and rash oathes, and swearing, it is good to haue in remembrance that which is sayd by our Sauour Christ, and his Apostle Iames.

Our Sauour faith, sweare not at al, neither by heauen, for it is the throne of God: nor by the earth, for it is his footstoole, nor by Ierusalem, for it is the city of the great King; nor by thine head, because thou canst not make one haire, white or blacke, but let your communication be, yea yea, nay nay a.

So the Apostle S. Iames, before all things, my brethren (saith he) sweare not, either by the heauen, or by the earth, or by any other oath, but let your yea be yea, and your nay nay, least ye fall into condemnation b.

b James 5. 12.

c Confess. Helv.

2 c. 5. Basil.

11.

All Churches doe, and some in their publike writings condemn vaine, rash, and idle oathes c.

Aduersaries vnto this truth.

This

This declareth many sorts of men to be very impious, as
The Wantons, which for pleasure, and the couetous world-
lings, who for gaine, and profit, blush not to take the name of
God in vaine, by idle, rash, and vsuall oathes. Next the Basili-
dians^a, Helchisaites^b, Priscillianites^c, and Family of Loue^d, who
for ease, and to auoide troubles, and persecution dread not to
swear, and forswear themselves.

Thirdly, the papists; whose common guise is to swear, ei-
ther by Saints, or Idols or by God, and creatures together^e.

Fourthly, the Puritanes who vse to swear, though not by
God, &c. yet, as wickedly vsing horrible imprecations, as I re-
nounce God, Gbd damne me, or, as Hackets manner was, God
confound me^f.

Lastly, the Banisterians who deeme it Hypocrisie for one
Christian to reprove another for common, and rash swearing,
which are but Trifles in their opinions.

^a Philast.
^b Euseb. ex
Orig. l. 8. c. 38.
^c Bullin. contra
Anathap. l. 2.
^d 4.
^e Ramstein conf.

^e Petade foto
Meth confes. p.
40. 2.
^f Conspir. fer.
proteus refer.
p. 5.

^g Vnfold of
Banist. errors.

2. Proposition

*A lawfull Oath may be given, and taken, according to the word
of God, in iustice, iudgement and truth.*

The prooffe from Gods word.

The truth of this doctrine appeareth plentifully in the holy
Scriptures. For in the same there bee both commandements,
that we must, and may; and formes prescribed how wee shall
swear.

For the first: Thou shalt feare the L. thy God, and serue him;
And shalt swear by his Name, saith *Moses*; Again, thou
shalt swear, the Lord liueth, and thou shalt cleaue vnto him,
and shalt swear by his Name^b.

And touching the other, swear may we not, eyther by Ba-
al^c; or by strange Gods^d; or by the Lord, and by *Melchem*
(that is by Idols^e); or by any creatures^f.

But our Oathes must bee made in the Name of the Lord^g;
as the Lord liueth^h; and all is to be done in truth, iudgement,

^a Deut. 6. 13.
^b 22. 11.
^c 16. 10. 20.
^d Jerem. 12. 16
^e Ios. 23. 7.
^f Zeph. 1. 7.
^g Math. 5. 34.
^h Deut. 6. 13.
ⁱ Ier. 12. 16.

11er. 4. 2.

Exod. 22. 8.

1. Kin. 8. 31.

1 Confes. Helv.

1. ar. 16 & 1. c.

30. Gal. ar. 40.

Basil. ar. 11. §. 1

Aug. ar. 16.

and righteousnessⁱ; and when the magistrate calleth vs thereunto^k.

All Churches ioyne with vs in this assertion, and some testifie the same in their publike writings^l.

The errors and aduersaries vnto this truth.

Many be the aduersaries one way, or other crossing this truth. For.

1. Some condemne all swearing, as did the Esseis, who deeme all swearing as bad as forswearing^a; and doe the Anabaptists, which will not sweare, albeit thereby both the glory of God may bee much promoted, and the Church of Christ, or Common-weale, furthered^b.

2. Others condemne some kind of Oathes, and will not sweare, though vrged by the magistrate, but when themselves thinke good. So the Papists, no man (say they) ought to take an Oath to accuse a Catholike (a Papist) for his religion; and such as by Oathes accuse Catholikes (that is Papists) are damned^d.

So the Puritans, oftentimes eyther will take none oath at all when it is ministred vnto them by authority, if it may turne to the molestation of their Brethren^e, or if they sweare (finding their testimony will bee hurtfull to their cause) they will not deliuer their minds after they be sworne^f.

3. Others, hauing taken the Oath do sowly abuse the same, as the Knights of the post, like the Turkish Seiti, & Chagi^g, who for a Ducket will take a thousand false Oathes afore the magistrate; as also the Iesuits, who in swearing (which is little better then forswearing) doe *vti scientia*, that is cunning, and equiuocations^h; as also doe they, who conscionably, and religiously keepe not their faith, such are the forenamed Papists. For (say they) An Oath taken for the furtherance of false religion (as they take the profession of all Protestants to beⁱ) bindeth not^k. Again, Faith is not to bee kept with Heretickes^l. Which assertion little differeth from the opinion of some Puritanes, who teach, that promise (or Faith) is not

^a Fard. of fashions 2. part.

^b Confes. Basil.

^c T. st Rbe. an.

^d Act. 23. 12.

^e Ibid.

^f Hooker of ec.

^g elsf. pol. praf.

^h D. Suterliffe

ans. to Iob.

Throck. p. 45.

ⁱ b.

^j Pol. of the

Turk. emp. c.

^k 2 ap. 74.

^l h Quodlib. p.

34. 68. Gar-

nets araign.

^m i Test. Rbm an.

Act. 20. 12.

ⁿ k Inuamentum

propter falsam

religione presu-

sum non obligat

Bap. Fickler. de

sure magist. p.

11.

^o l Concil. Const.

to be kept, when (as perhaps by the not erecting of Presbyteries in euery parish) Gods honour, and preaching of his word, is hindered ^m.

Subiects be discharged from their Oath of allegiance, and may gather forces against their leige Soueraigne, if he enterprise any thing to the hurt of his Realme, or of the (Romish) religion, was a determination of the Sorbonistes in a certaine conventicle of theirs at Paris ⁿ. And that magistrates, by their Subiects, may be brought vnder the obedience of Lawes, was a conclusion of certaine Scottish ministers in a priuate Conuenticle of Edinburgh ^o.

Seditiosi non sunt qui resistent principibus, politicum, aut ecclesiasticum statum perturbantibus. Nam qui resistit Principi, seditiosus non est, sed seditionem tollit. saith a Frenchman ^p: yea (saith an Englishman,) whose works by T. C. are highly approoued, and commended, *Hunc tollant vel pacifice, vel cum bello, qui ea potestate donati sunt, ut regni Ephori, vel omnium ordinum conuentus publicus* ^q: Subiects may not respect their oathes made vnto such Princes, which trouble the state of the Church, or Commonweale.

Fiisally, whatsoeuer Princes be (good, or bad) if they be Women (say some,) oathes of allegiance them, are not to be kept. Their words be these.

First, (aswell the States of the kingdome, as the common people) they ought to remooue from honour, and authoritie, that monster in nature: so call I woman in the habit of man, yea a woman against nature raising aboue man. Secondly, if any presume to defend that impietie, they ought not to feare, first to pronounce, and then after to execute against them (that is to say against women gouernours) the sentence of death. If any man be afraid to violate the oath of obedience, which they haue made to such monsters, let them be most assuredly perswaded, that as the beginning of their oathes, proceeding from ignorance, was sinne: so is the obstinate purpose to keepe the same, nothing but plaine rebellion against God ^r.

Last of all, whereas euery minister of the word, and Sacraments at his ordination doth sweare to obey his Diocesan in

^m Geneva an.
Mat. 2. 3.

One of them
hath deliue-
red that if the
Prince doe
hinder the
building of
the Church,
the people
may by force
of armes resist
him. Ans. to
the Abstract.

P. 94.
n Mercur. Gal.
label. l. 2. p. 85.
o Buccchau. re-
rum Scotie, l.
17. p. 202. b.
p Enseb. Phi-
ladelph. dial. 2.
P. 57.
q Diid. Fern. S.
Theol. l. 5. c. 13.

r Against the
regim. of wo-
men. 2. blas. p.
53. b.

all lawfull matters, certaine Gentlemen of the Puritane faction, writ thus vnto the Bishops of the Church of England, and printed the same, viz. The Canon law is vtterly void within the realme; and therefore your Oath of Canonically obedience is of no force, and all your Canonically admonitions not worth a rush?

The Gentlemen demands vnto the Bishops
(printed ann.
1605.) p. 46.

D. Hilar. contra Constantium August.

Non recepit mendacium veritas, nec patitur religio impietatem.
The truth admits no lie; neither can religion abide impietie.

1. Tim. I. v. 17.

Vnto the king euerlasting, immortal, inuisible, vnto
God onely wise (be) honour, (and) glory for
euer, and euer, Amen.

FINIS.
